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Nathaniel G. Clark, D.D.

MEMORIAL

OF THE

REV. NATHANIEL G. CLARK, D.D., LL.D.

FOR TWENTY-NINE YEARS

CORRESPONDING SECRETARY

OF THE

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS

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INTRODUCTORY NOTE

These memorial pages have been prepared with no thought but that of private distribution among near friends and fellow workers. Only the urgent requests of some of these friends, that they be allowed to reach a wider circle, induce me to offer them for publication.

ELIZABETH S. CLARK.

September 28th, 1897.

I

EARLY LIFE

Nathaniel George Clark was the eldest child and the only son of Charles Clark, M. D. and Clarissa Boyden. His father was a man of genial character, unusual mental ability, and an amount of energy and resolution which enabled him to struggle successfully against adverse fortunes in his early years, and to attain a position of eminence in his profession. To his mother and his maternal grandmother, Elizabeth Stone, he owed the rich inheritance of faith, hope, love, which seemed a part of his spiritual being; and he loved to say that, like Timothy of old, he early learned the Scriptures from these saintly women.

He was born on the 18th of January, 1825, in the rural town of Calais, Vermont: and there his earliest years were passed. Educational and religious privileges, excepting those in his own home, were scanty indeed. With reference to the story, still somewhat current, that "I. N. Dwinell, C. L. Goodell and N. G.

Clark, all born in Calais, would have been lost to the church but for home missions," he used to say that there was never a home missionary church in the town, but that it was to the Christian mother in each of those homes that the church was indebted. While he was still a boy his father removed to Montpelier, where he was fitted for college in the Washington County Grammar School. At the age of sixteen he entered the University of Vermont, at Burlington; and there in 1845 he was graduated with the highest honors of his class. The next three years were spent in teaching in Keene, N. H., and in Montpelier, as principal of the academies in those places. In 1848 he entered the Theological Seminary at Andover, Mass. His studies there were interrupted by one year spent as tutor in the University of Vermont; and for the senior year he went to the Seminary at Auburn, N. Y., where he came under the instruction of Dr. Laurens P. Hickok whom, as a man and as a teacher, he always delighted to honor. There, too, began his lifelong friendship with his classmate, Julius H. Seelye, afterward president of Amherst College. In his company, after graduation from Auburn, he went to Germany for further study at the University of Halle under Professors Tholuck and Julius Müller, and for a short time also at

Berlin, in order to prepare himself more fully for the professorship of English Literature in the University of Vermont, to which he had been appointed.

His chosen work in these early years had been that of a home missionary, and it had been his purpose to become one of a pioneer band in the far West. One of his earliest attempts at preaching, however, was followed by a hemorrhage from the lungs; and physicians, in view of a consumptive tendency in the family, advised that for a time at least he should give up further efforts in that direction.

By the closing of this door of opportunity and the call from his Alma Mater he was led into the work of teaching. His ideal of that work, his estimate of the position and influence of a teacher, was very high. He threw himself heart and soul into the effort to do his best for his students and to bring out the best that was in them;—to lead them on both intellectually and spiritually to higher and ever higher levels. And the words that have often come to him in later years from men occupying positions of influence in our own and in other lands, who were once in his classes, bear witness that he was eminently successful in impressing himself upon his pupils and exerting over them a lasting influence.

From them,—as from all who were ever closely associated with him in any way,—it is of his sympathetic nature, his magnetic personality, his inspiring ideals of life and character, that we hear, even more than of his scholarly and intellectual traits. The following words from one of these former students illustrate the feeling cherished for him in so many hearts: "I notice with sincerest sorrow an item in one of my papers to the effect that Dr. N. G. Clark is seriously, not to say dangerously, ill. Something like a year ago I wrote a long letter to Dr. Clark reviving memories of earlier days, but more especially to assure him of my sense of obligation to him on both intellectual and religious grounds. He first awakened in me an interest in English literature and composition. He also, by an informal conversation on the street, was the first to awaken in me an interest in the subject of religion. And I wanted he should know how highly I appreciated and how deeply and tenderly I felt obligated to him on these accounts. The answer I received I shall long fondly cherish. And now, as the time seems to approach when we are to lose him from us, how vividly is my memory of him, as so genial and helpful to me during the days of my earliest Christian life, revived! With what pleasure I recall the delightful

manner in which he used to preach and talk to and pray for us; the very tone of his voice, so full of sympathy and sweetness; and the expression of his countenance, for serenity and spiritual beauty not unworthy of being called that of a St. John. Oh, when shall we ever see or hear his like again?"

Yet he did not bury himself in college work to the exclusion of work for the church to which he belonged. For some years he was superintendent of its Sunday-school; at other times he conducted a Bible class; whenever possible he was present at the weekly prayer meeting. As time went on he sometimes allowed himself to preach, and on the 13th of October, 1857, he was ordained to the Christian ministry. So acceptable was he as a preacher, and so had he won the love of the church in Burlington, that in the winter of 1860–61 he was asked to resign his professorship and become its pastor. And when, after more than thirty years of absence he passed away from earth, there came from this church a resolution "unanimously adopted by rising vote," expressive of the greatful remembrance in which his character and influence were still held among its members.

During the ten years of his residence in Burlington, sorrow came to him repeatedly, as

one after another was taken from the family circle by death. On his return from Germany in 1852 he had found his mother dying of consumption; only waiting, as it seemed, to look upon his face once more. Years after, when so much of his earthly hope was buried in the grave of his only son, the words "He is with my mother," proved how tenderly her memory still lived in his heart. She was followed soon by two sisters, with one of whom from the days of their childhood his intimacy had been peculiarly close. A still deeper and more sacred experience came to him in the early fading away of his wife, Mary Bowland Reed, eldest daughter of the Hon. Hezekiah H. Reed of Montpelier, Vt., whom he had married on the 16th of August, 1854. She was a woman of rare intellectual and social gifts and of high culture; of a Christian faith too, which shone more brightly day by day as she walked through the valley of the shadow of death. Nearly all of her married life was passed in that shadow, which no effort availed to turn back. Milder climates in southern France and in this land were sought in vain; and he was with her in Florida when the end came on the 11th of February, 1859. After this the family circle remained unbroken until his father, "full of years and of honor," passed away on the

20th of June, 1874. On the 8th of May, 1861, he married Elizabeth Sargent Worcester, elder daughter of the Rev. Isaac R. Worcester, for many years editor of the *Missionary Herald.* She survives him with two daughters, both in homes of their own.

In 1863, a call to Union College, at Schenectady, N. Y., offered a wider sphere of usefulness and, much as he loved his native state and its university, it seemed to him wise to go. Two years only were spent there in happy association with his former teacher, Dr. Hickok, then president of Union College. While there he published a manual for students on the Elements of the English Language, and was entering upon the preparation of some more extended work on English Literature, when his studies in this direction were cut short by his acceptance of a call to Boston, to be for one year associated with Dr. Rufus Anderson and then to succeed him as foreign secretary of the American Board of Commissioners for Foreign Missions.

He had previously published in the reviews of the day a number of articles on theological and on literary topics; but henceforth all study and writing in these directions were to be laid aside. Though he often contributed to the religious papers, his only published article of

any length, after he entered upon his work at Boston, was one on Primitive Buddhism, of which he had made some study in connection with that work. His love of literature never grew less, but for thirty years he allowed himself to turn to it only in the hours of recreation. One new study of language he took up on the opening of the mission in Spain, that he might be able to read the Spanish papers, as he already read the missionary publications of France and Germany. He always scanned the leading English magazines and the London *Times* for anything bearing upon the condition of countries with which his work had to do. A paper read before the American Board, on India, was reprinted in England, and to that he thought was due his election soon after as a member of the Victoria Institute. In this connection it may be mentioned that the degree of Doctor of Divinity was conferred upon him by Union College in 1865; that of Doctor of Laws by the University of Vermont in 1875. He was also for some years a member of the American Oriental Society.

II

OFFICIAL LIFE

MANY doubted the wisdom of turning from his successful work as a teacher to duties so wholly new. Especially did his pupils and associates in college work wonder at the change; but from so many quarters was it urged upon him, and so unexpected was the call, that it seemed to him to come from God. Indeed, he felt that for this position his experience as a teacher had been a preparation; and he loved to trace the way in which God had led him, so unlike that which he had marked out for himself. His interest in educational matters never waned. Not only did he serve as trustee of the colleges which grew up under his administration in the foreign field, but it was one of his great pleasures during his life as secretary to be sometimes at Mount Holyoke and often at Wellesley, rendering, as a trustee of both these institutions, some service to the cause of higher education for women. He watched with deep interest and did all in his power to promote the development of the

former institution from the seminary of the old days into the modern college. From the foundation of Wellesley College he was one of its board of trustees. For a time he served as chairman of the executive committee of that board, and for the five years, from June, 1888, to June, 1893, he was its president.

Of the worth of his service to this institution one of its trustees (Mrs. Marion P. Guild) has written: "Dr. Clark's services to Wellesley were of special value because of his characteristic quality. That judicial habit of mind, that breadth of view which was moral as well as intellectual, to which true Christian charity contributed no less than lifelong mental discipline, made him preëminently a great moderator, in the literal sense of the word. In the councils of the Board of Trustees his quiet, benign influence was invaluable for keeping the pendulum from either extreme; and at critical moments in the history of the college, when statements were to be made which required the finest tact and wisdom, he again and again proved richly equal to the high demand."

Not only by his previous work but by his sympathetic nature as well, he was peculiarly fitted for the duties of his new office. In the words of a missionary who had known him also as a fellow student, "His deep and tender sym-

pathy made each one of his correspondents feel that in him he had a true friend. He knew and shared with them their joys and sorrows. If he was compelled to communicate what would cause them sorrow, they knew and felt that he had shared the sorrow first." This characteristic, while enhancing his power as secretary, added greatly to the labors of the office. He could not rest content—nor did he believe it best for the work—to write merely official letters to "the station." He wrote to the missionaries individually, and desired personal letters from them in return. As the work extended, this system necessitated after some years another foreign secretary; but he felt that the gain far transcended the cost.

He always wished to see both outgoing and returning missionaries in his own home; not only for the sake of the advantage to the work of a closer acquaintance with them, but because it was a delight to him in the quiet evening hour to talk over with them the matters that were nearest their hearts concerning the kingdom of God on earth. Many of them remember the pleasure with which he told them as they went at night to the "prophet's chamber" that more than half the missionaries of the Board had slept in that room and that it ought to be indeed a "chamber of peace." Many of

them remember too, how, at the hour of prayer, he would read those tender and triumphant words of the great missionary apostle, beginning "Who shall separate us from the love of God?"

Another natural gift which was helpful to him in his new office was one spoken of by the friend before quoted, "his power over an audience," or, as his successor has put it, "his power over young men in influencing their choice of a life work." He communicated to them something of the enthusiasm with which he himself was fired. He made them feel the grandeur of the work which so possessed his soul. A writer in the New York *Evangelist* alludes to "his magnificent and magnetic persuasive power," and goes on to say, "His summary of the mission work moved great audiences more than most orations. . . . . His views were broad, discriminating, clear and elevated. To him the City of God was ever in view. . . . . While he spoke the kingdom seemed to be drawing nigh. Sometimes his voice was like that of Isaiah, and again it rung out with the imperious, convincing tone of a John the Baptist. . . . . A great mind, a pure spirit all aglow with holy communion with his Lord, were behind everything he uttered. . . . . 'If I hear him longer,' said one in the Broadway Tabernacle some years ago, 'there

will be no peace to my soul unless I resign my pastorate and go abroad.' 'Is this the work of foreign missions?' said another on the same occasion; 'then I have known nothing of it before.' These are great testimonies, yet they are but two of ten thousand."

The very fact that he threw so much of himself into every such effort made it exhausting to him, costing him the night's sleep and unfitting him for the next day's duties which could not be put off. The foreign mails came in on Monday morning with all their perplexing questions, on which the Prudential Committee expected his opinion before deciding. There could be for him no day of rest except the day the Lord has made for man. Yet it was always hard for him to decline invitations to preach and many perhaps wondered when he did so, not knowing how heavy is the burden carried by the foreign secretary of a Missionary Board; making him feel the force of Paul's words, "That which cometh upon me daily, the care of all the churches."

His administration was marked by a great advance in the educational work of the missions. The time had come when it was evident that for permanent results in foreign lands a native ministry must be trained up of higher attainments than in earlier years had been deemed

essential. His views on this subject, which he strove to carry into execution as fast and as far as possible, are set forth in one of his papers presented to the Board and embodied in this memorial. The door was now open for an educational work among women also, for which at first there had been no opportunity. His experience as a teacher enabled him to grasp the situation and to inaugurate a system which has resulted in theological seminaries, colleges for both men and women, training schools for Bible women, and also for nurses in connection with the medical schools and hospitals, and schools of lower grade down even to the kindergarten, which is proving a blessing to the untrained children of untrained mothers in many homes of the far east.

Another marked feature of his policy was his encouragement of a system of self-help, looking to self support, among the native churches to a degree which had not before been thought possible. Here and there one among the missionaries had realized its importance; but though now so well established a principle of missionary policy, it seemed at that day to most of the workers in the foreign field a strange and an impracticable idea.

Early in his administration a new movement sprang up at home also among the women of

the churches, who began to agitate the matter of organizing boards of their own in order to more efficient coöperation in the missionary work. This proposal aroused much discussion and was looked upon with distrust by most missionary secretaries. Dr. Clark was at first the only one among them all to favor the new enterprise. His seniors in office shook their heads in grave doubt and his revered predecessor said to him, "The experiment must be tried; but I am glad you have to try it, and not I." To him, however, the movement seemed full of promise for good, and from the first he was the steadfast friend and helper of the Woman's Boards.

Another enterprise which lay very near his heart was the founding and endowing of homes for missionary children, where they might be cared for while at school in this country. Both for them and for their parents he felt the deepest sympathy; and he regarded it as a sacred duty laid upon Christians at home to see to it that these children receive the care they peculiarly need as strangers in the home land.

Of these salient points in his administration he has spoken in the Retrospect presented to the Board at his resignation; but he has scarcely alluded to the difficulties under which he labored in introducing and carrying forward the new

departures they involved. His breadth of view, his courage in seizing and turning to account everything that might be made helpful, remind one of what Macaulay says of the Church of Rome, "She thoroughly understands how to deal with enthusiasm. . . . . Instead of stifling it and driving it away . . . . . she has known how to guide it into channels which should be useful to the church."

Of the founding of the Japan mission which he used to say was born in his house and of the work in that land, so dear to his heart, he has spoken in the Retrospect; of Neesima, too, with whom he always kept up a personal correspondence and a warm friendship, and whom he believed to have been called of God as truly as was Abraham of old, to go forth from his own country to one he knew not. Even now, it seems, he must be watching for the coming of Christ's kingdom in that land for which his last words of prayer on earth were uttered; and seeing perhaps, as we cannot, how in the end "the things that have happened there" are to be "for the furtherance of the gospel."

Of his visits to mission fields the Retrospect tells only in the most general way; nor is there room here for any detailed account of these journeyings, much as he enjoyed them, and great as he felt to be their value to him in his

work. The first of these visits was made in 1870 to the Hawaiian Islands. Of his intense interest and pleasure in what he saw there, and also of the new educational enterprise which his observations led him to set on foot there he has told himself.[1] He always loved to revert to these scenes, and also to dwell upon the delightful hours of converse during the days of slow travel on horseback in Asia Minor in company with Dr. Simeon Calhoun, "the saint of Mount Lebanon," with Dr. Wood, Dr. Trowbridge and other missionary friends; upon the meeting with native Christians when they discussed the need of the college since founded at Aintab, the selection of a site for a theological seminary at Marash, the meeting with the Cilicia Union of pastors and delegates from the churches; and upon one meeting by the wayside with a party of mountaineers who came down from their stronghold, once in their wild days a den of robbers whence they used to swoop down upon unwary travelers. Now they came as friends, eager to take the hand of the foreigner who, as their simple minds conceived the matter, had sent them missionaries. Stalwart, powerful men they were, and as they looked upon his tall form and long flowing beard, they pronounced upon him the highest

[1] See Retrospect on page 119.

encomium they knew—"that he looked like a true son of Armenia." Through an interpreter there was some delightful converse; and then, as he sat upon his horse ready to ride away and gave to each the parting hand clasp, casting about for something he could say which they would understand, he pointed upward with the words, "Jesus,—Alleluia,—Amen." And the answering light in their eyes and the starting tears told that for these words they needed no interpreter.

On this tour among the missions in Turkey, which was in 1871, he turned aside from his course to visit Jerusalem and the places of interest immediately about it. There was no time for longer journeying in the Holy Land,—much as he would have liked to visit Nazareth, the Jordan, and the Sea of Galilee. The different missions had timed their annual meetings with reference to his coming and he must hasten on. On the last morning of his stay in the Holy City he rose early and with only two companions walked to the summit of the Mount of Olives for a last look back upon Jerusalem, eastward to the Dead Sea and northward over the regions so often traversed by our Lord, taking in all the scene in that quiet morning hour before others were astir. It was an experience never to be forgotten.

Another beautiful memory was of the night ride on the return to the coast; starting late in the afternoon to avoid the heat, and riding in the moonlight over those wild Judæan hills, where one almost expected to hear again "Calm on the listening ear of night," the sound of "heaven's melodious strains." [1]

In 1883 he went again to Constantinople as a member of a deputation sent by the Board on special business; visiting the mission in Spain on the way out, and that in Austria as he returned. In 1886, at the earnest request of the mission there, he visited Mexico. This was the last of his missionary journeys. Twice he went to England in the interests of the work; in October, 1878, when, with Dr. A. C. Thompson, he was delegate from the American Board to the Mildmay Conference; and again as representative of the missionary work of the Congregational churches of the United States, at the International Congregational Council held in London in July, 1891. Of the impression made on the former occasion by his powerful address at a great meeting in Exeter Hall, presided over by the Earl of Shaftesbury, more than

[1] In justice to Dr. Clark it is proper to say that he never drew from the treasury of the Board any part of his expenses on this eastern trip; though the whole amount had been voted to him by the Prudential Committee.

one of his countrymen has been heard to speak with pride. A friend has written of this, "Some one who was present when Dr. Clark addressed the Mildmay Conference in England once told me that an English bishop turned to him and said, 'I don't know who that American is now speaking, but, God bless him! I like his face.'" What he liked himself to recall in connection with that meeting was the rising of the great assembly as one man to do honor to Moffat, the white-haired veteran of missions in Africa, as he appeared upon the platform.

Few, perhaps, realized under how great physical disabilities Dr. Clark labored during all his active career. The winter of 1874-5 was spent in Florida, in a brave fight against a pulmonary trouble which at that time seemed likely to prove fatal. Contrary to expectation, he returned to his post in the spring, and the victory over this disease was final. Later, however, a serious heart trouble developed and increased until at last all public speaking, or great physical exertion of any kind, was forbidden. He served as a minute man, feeling that at any hour the summons might come. In 1885 a disease of the optic nerve destroyed the sight of one eye, and a few years later attacked the other also. Thus, during all the later years of his official life, his correspondence was con-

ducted with almost no use of his eyes. All letters were read to him, notes of important points made at his direction, the answers were dictated and at the very last sometimes were even signed for him by another hand. In preparing his Retrospect, all statistics and other matters in which there might be danger of inaccuracy, he was forced to trust another to verify. His resolute perseverance under all these difficulties was unfaltering and the patience with which, in his later years, he labored on in the deepening darkness, seemed often very pathetic.

In addition to these physical disabilities, there was the strain peculiarly trying to a nature like his, of standing for some years alone among his associates in office; forced by his convictions of right to take a position disapproved by them, and for a time by many corporate members of the Board. At the same time he knew that others whom he loved and honored felt that he was denying those convictions by retaining his office at all. The cost to him of standing firm at his post during those years was known, probably, to but one on earth. One of his last utterances, and the only allusion during his long illness to those times and to the trial of feeling himself often misunderstood, was in the words, "So many times I have said to myself, 'Well, the Lord understands!'" It was therefore with

peculiar pleasure that after he was gone a letter, expressive of affection and high appreciation of his Christian character and his devotion to the cause of Christ, was received from that one of his former associates who had differed from him most widely on the questions at issue.[1]

[1] See page 78.

III

RESIGNATION

At the annual meeting in Worcester in 1893 Dr. Clark gave notice of his intention to withdraw from active service at the end of a year and requested that some one be appointed as his associate for the year and his successor at its close. Circumstances arose which made such an appointment impossible at that meeting, and the matter was left in the hands of a committee, in the hope of speedy action. As the year wore on and no one was appointed, finding his strength failing and his sight growing more dim, he asked permission to call to his help for a time the Rev. James L. Barton, then expecting soon to return to Turkey as president of Euphrates College. This arrangement proved so satisfactory that at the annual meeting in 1894, Dr. Barton was elected secretary, and it was with great satisfaction that Dr. Clark committed his work to one he so loved and trusted.

He was unable to take the long journey to Madison, Wisconsin, where this meeting was held; but his last paper, "A Retrospect," was

presented there by Dr. Webb, who prefaced his reading by saying, "Brethren, I bring you greeting from Dr. Clark, the senior foreign Secretary of the Board. . . . . We shall miss his commanding presence, his warm sympathetic heart, his magnetic voice; and many will go down from this meeting 'sorrowing most of all that they shall see his face no more.'" The *Congregationalist*, in speaking of his absence, says, "But next to the living presence was the magnificent paper, full of the old power and the ever-burning love for the kingdom, and read as only Dr. Webb can read, in a manner which put the listener in possession of every word and thought of the writer. . . . . Then came that venerable man, Dr. Hamlin, who entered the mission field fifty-seven years ago. 'Twenty-nine years ago,' said Dr. Hamlin, 'Dr. Clark came to this Board with an almost perfect equipment, mentally, morally and spiritually. He lays down his work as a soldier falling on the battlefield, receiving and deserving the admiration, the sympathy, the deep regard, of every member of the Board.' . . . . Then came an expression of personal feeling, of gratitude for sympathy and support in measures of education not always approved by others, ... testimony given from the heart, and as no man except Dr. Hamlin could give it." And on another page, "The great work

of Dr. Clark's life has been done in connection with the American Board. In saying this, we are not disparaging the influence he exerted in the professor's chair, from which he was called in 1865, to be one of the foreign secretaries of the Board. He brought to his new position the enthusiasm of early middle life, a mind disciplined by his college career at Burlington, Vt., and his seminary training at Andover and then at Auburn, enriched by travel and study abroad and matured by the responsibilities incident to a teacher's life. Behind him was a godly, sturdy New England ancestry; and his simple, gracious manner must have been, in part at least, a heritage from some courtly gentleman of the old and alas! now obsolescent school. Dr. Clark has always been fond of books and has kept himself abreast with the best literature of the day, so that one who touches him only casually receives the impression of a thoroughly cultured man.

"No missionary in the dark places of the earth ever devoted himself more unsparingly to his work than has Dr. Clark here at home fulfilled the difficult and delicate duties of his position. In correspondence with scores of missionaries, he has not only endeared himself to them, but has given constant and valuable advice on a great variety of perplexing ques-

tions. He has taken long and sometimes perilous journeys that he might better acquaint himself with the condition and needs of the foreign field. He has pondered long and studied thoroughly the problems relating to foreign missions, and has met with rare wisdom new exigencies as they have arisen.

"How Dr. Clark bore himself through the strife which has shadowed the recent years of the Board's history, is well understood. Deprecating it from the start, pained to see his brethren differing, recognizing that neither side was wholly in the right, ready to sacrifice himself in the interests of peace, he took that hardest of courses—the middle path,—and kept it to the end. How good it is that before he leaves his position he has witnessed the entire passing away of the clouds! . . . . To those of us in the Congregational House, among whom Dr. Clark has gone in and out for so many years, his retirement brings a peculiar sorrow; for in the great simplicity and tenderheartedness of his character he has shown to us that a life burdened with many details of administration, beset with great problems involving world-wide interests, may still be a life hid with Christ in God. Long may he be spared to bless us and others by his words and presence! Sweet in coming days may his en-

joyment be of fellowship with the Father and his Son, Jesus Christ! Late may he return to the skies!"

For a time after laying down his work, Dr. Clark was able to go weekly to the rooms of the Board, where he was always welcomed and treated with the thoughtful tenderness of sons by the younger men who now occupy his chair and Dr. Alden's. Soon, however, the intervals between these visits grew longer, until the last one was made early in September of 1895, when he summoned all his energies and, not without serious risk, attended a meeting for prayer and Godspeed to the deputation about leaving for Japan. He felt he could not let them go without a parting word from him, yet had no thought that he would not be here to welcome their return. As he withdrew thus more and more from these familiar places, and gradually laid down all connection with the work in which his life had centered for so many years, no words can tell how precious to him were the tender messages which came from so many missionaries, expressive of their love for him and their sorrow that the correspondence with him as "our secretary" was at an end. Even from those with whom for some years he had not been in official correspondence, came letters telling how much he had

been to them in the earlier times when they were under his care. The words from some few of these letters which are quoted here, are like many more which might be given, all breathing the same spirit of love and gratitude.

The first is from Mrs. Kate P. Williams whose missionary life began as a teacher in Harpoot, and ended as president of the American College for Girls in Constantinople. She writes October 29th, 1894:

"The day is a sad one in which I hear your farewell words to the Missions. . . . . From the first I have felt the inspiration of your letters and the good cheer which you have always imparted to weary, disheartened, perplexed missionaries.

"I well remember a day in Harpoot when Mr. Walker, just from America, full of enthusiasm told us of the new secretary to be and made us all rejoice. And then I remember the first letters,—so full of warm, loving sympathy and personal interest. We clasped the hand stretched out to us, and never since have I withdrawn allegiance to one who all these years has been a strong tower of defence to me.

"I praise God for what your kindness and help have been to the great number of missionaries who looked to you for guidance. And I praise him for what he has enabled you to do

for the extension of his kingdom through the schools which, by your fostering care, have come into being, and are giving forth unmeasured Christian influences.

"It is with deep sorrow and pain that I contemplate your retirement from this beautiful work; but I must be consoled by thinking that your heart will never be withdrawn, and that your wise judgments will be the keynote of many enterprises for days to come."

"CONSTANTINOPLE, March 22d, 1894.

"MY DEAR DR. CLARK:—

"Although after my recent visit to America the thought of your retiring could hardly come to me as a surprise, still it has been with none the less sorrow that I have learned that you must soon be succeeded at your post by some one else.

"I write now to express to you my unfeigned sorrow that we are not any more to look to you for the fatherly, wise and kindly counsel and sympathy which we have all learned to count upon so much during these past years. As I think of the immense difficulties of your position, of the importunities of the laborers on the field, and of the many mistakes you must see, and hot-headedness or waywardness, or peculiarities of temperament

you must have had to try you, I can only wonder that you have been so persistently patient and gentle and hopeful.

"I should like to think that in retiring you carry from me,—as I know you will from hundreds of others,—the assurance of personal affection, gratitude and admiration, as well as of highest esteem. . . . .

"Believe me,

"Yours most sincerely,

"ROBERT THOMSON."

"KYOTO, Nov. 27, 1894.

"DEAR DR. CLARK:—

"We can't make ourselves believe that we have heard from you for the last time and we don't expect to try it. 'Boston' still means you to us, you who have been to us a loving father and a sympathizing friend for so many years. How great a part of our history you have been! Not simply a part of the history of our mission, but a part of the history of our families. We recall your words of congratulation in seasons of joy; we remember even more tenderly your words of sympathy in the hour of trial and bereavement. We cannot see how one could have been more faithful to the interests of the Board, and at the same time more considerate of our multiform wishes. . . . .

You may and doubtless will have the best of successors; you can never have one to take your place in our hearts. We hope you may feel this as you rest from the cares which have pressed upon you so long. No thought but that of admiration, love and gratitude for the privilege of knowing you so long follows you into retirement. May the Father bless you day by day.

"Affectionately yours,

"M. L. GORDON."

"TARSUS, Jan. 23, 1895.

"DEAR DR. CLARK:—

"My wife went visiting the other day to a neighboring mission station and brought home an armful of *Congregationalists*. On looking them over I saw your likeness and the account of your retirement from active service. 'Better late than never,' I thought, and so sit down for just a line to you; just a hand grip across the sea, you know, to speak our love and reverence for you. It will be as if you heard a 'God bless you, Dr. Clark,' from far-away Cilicia, to mingle with the many like utterances from every corner of the world.

"T. D. CHRISTIE."

From many parts of our own land, also, and from men belonging to different branches of the

church the occasion brought letters of sympathy and congratulation. The Hon. Henry L. Dawes thus wrote to him:

"PITTSFIELD, Mass., Oct. 20, 1894.

"MY DEAR SIR:—

"Permit me, although I am outside of the organization to whose great work you have devoted a long and noble life, to nevertheless express to you the esteem and admiration of one who has been a constant observer of the large part of it which, under the Master, you have borne. Men in public life are compelled sooner or later, and from many causes, to retire from their work; but it is permitted to few of them, however fortunate or successful, to look back over such a field or contemplate such immortal results. I congratulate you on the conditions which surround your retirement, the warm-hearted commendations which your colaborers all over the field—the world—are so cheerfully and abundantly bestowing, and the jewels you have won for the Christian Church. May a long western journey be still in store for you, with a cloudless sky, till the setting of the sun shall come.

"Believe me,

"Truly yours,

"HENRY L. DAWES."

The following is from the corresponding Secretary of the Board of Foreign Missions of the Reformed Church in America:

"New York, Nov. 16, 1894.

"Dear Dr. Clark:—

"I well remember your strong hand clasp and hearty greeting the first time I met you, and later when I had been chosen to this office. Your words of congratulation and welcome to the brotherhood of secretaries have remained with me ever since as an encouragement and inspiration. And now that you, to the great regret of all who know you, are laying down the duties of the position you have filled so long and well, I have felt that I must write and thank you not only for that kindly 'start' but for all the personal kindness you have shown me since.

"Perhaps I ought not to give you my own convictions as to the character of your long service as Secretary of the Board. It might seem to savor of flattery if I did. But I can and must acknowledge my own deep indebtedness to you for guidance and inspiration, and my sense of the great loss the work of your Board and the cause of missions suffer in your retirement. In it I am sure, so long as you remain among us, you will have the love and

sympathy and honor of multitudes of those who love that cause; some of whom like myself love it all the better for the broader and higher views you have given them concerning it. Their best wishes and their prayers will follow you in your retirement. That you may have ever new supports and comforts of divine grace, and increasing joy in learning of the progress of the Redeemer's kingdom here on earth, until your eyes are gently opened to look upon his face and see the beauty and the glory of his upper kingdom, is the warm desire and earnest prayer of

"Yours very sincerely and gratefully,

"HENRY N. COBB."

One brief letter from his old friend, President Seelye, touched him very tenderly.

"AMHERST, October 15, 1894.

"MY DEAR CLARK:—

"Though it has become quite hard for me to use a pen, I must try to tell you with my own hand of my grateful joy from reading your Retrospect, and of the heartiness with which I join in the prayer in your behalf of so many throughout the Christian world,—God bless you forever! You have well done a great

work in which thousands rejoice, but none more than

"Yours ever affectionately,

"JULIUS H. SEELYE."

Not satisfied with writing individually, the members of the missions under his charge sent letters formally drawn up and signed sometimes by each one of them, expressing collectively their sense of loss in his retirement. The American Board also at its annual meeting adopted resolutions of like import drawn up by a committee of which Dr. Cyrus Hamlin was the chairman. From one of these mission letters we make the following extracts:

"TOKYO, Japan, Dec. 11, 1894.

"REV. N. G. CLARK, D. D.,

"1 Somerset St., Boston, Mass., U. S. A.

"DEAR DR. CLARK:—

"Although many others have doubtless written you in view of your retirement from the office of Secretary of the American Board, the Mission has desired us, as its representatives, to give a more formal expression to the deep feeling with which we contemplate the termination of your official relation to us.

"As you stated in your paper presented at

Madison, even before the Japan mission was organized or any definite plans looking toward its organization were laid, your attention had been called to Japan by the sainted Neesima. Ours was the first mission to be established under your administration, but it has grown to be one of the largest under the care of the Board, and its work has already reached a more advanced stage than that of many others which were old when this began. It is natural, under such circumstances, that we should identify the history of our mission with your administration.

"At the beginning of our work, when bitter persecution threatened to follow the preaching of the Word, your faith was strong and we were sustained by your sympathy and encouragement. When the clouds lifted and the sky became bright with the promise of unexampled success, you were always ready to consider, and with but few exceptions, to support our growing plans. Largely because of this support we were able to extend our work rapidly and to foster the various institutions which grew up in connection with it. Your views of missionary responsibility have been broad and generous. You have ever encouraged us not merely to sow the seed of Christianity, but also to cherish by all proper means the growing plant, in the hope of seeing as early as possible

and in symmetrical development all that is significant of a Christian civilization.

"As I have intimated, you have not seen your way clear to adopt all our plans, but your sympathy has never failed. In recent years, when so much of disappointment has come to us, neither has your faith slackened nor has your vision of the final triumph grown dim. You have helped us by the constancy of your faith in the God of Providence. We also trust in Him and we recognize his hand in the history of our mission, which in spite of the clouds of the present time, seems to us a revelation of his wisdom and his grace. While we do not minimize our anxieties, we cannot contemplate this history without thanksgiving; and now when you are compelled by failing health to retire from active coöperation with us, we desire to emphasize your share in this history. The formal bond between us is broken, but the real bond remains intact and is still a source of strength to us. We regret that your words of counsel and of cheer must be less frequent, but we shall not forget the past nor the lessons you have taught us.

"We should do violence to our feelings if we did not mention here the close personal relation toward the missionaries which you have ever sought to cultivate. You have yourself referred

to this in your Retrospect. It has been a distinguishing feature of your administration. We gladly bear testimony to your successful efforts in this regard and to the great value of your personal letters. They have smoothed down many rough places for each one of us and we desire to thank you for the pains you have always taken to give your counsels in the light of your knowledge of the missionaries, gained through their intimate relation to yourself. . . .

"Commending you to the God of all grace and with the prayer that the years to come may lead you through paths of pleasantness and peace, we remain, in behalf of the Japan Mission of the American Board,

"Yours most sincerely,

"DANIEL CROSBY GREENE,

"MARTHA J. BARROWS,

"ARTHUR W. STANFORD."

IV

A YEAR OF RETIREMENT

Not of him can it be said that kind words were spoken only when they could no longer reach his ear. To know how fully these, his fellow workers unto the cause of Christ, appreciated and returned his love and his labor was his "exceeding great reward;" and one of the chief pleasures of his year of retirement was in receiving visits from some of them who on their return to Boston sought him out in his suburban home, there once more to talk with him of the things which still were nearest to his heart.

This home by its restful quiet and its pure country air had doubtless prolonged his term of active service. To one who had grown up as he had done among the hills of Vermont, and had looked out for so many years eastward to the Green Mountains and westward to Lake Champlain and the Adirondacks, the view it commanded of the valley of the winding Charles and the hills beyond was a constant delight. As long as he could see it he loved

to go to the summit near his house and look off on the wide sweep from the Blue Hills of Milton to Mount Wachuset, and sometimes even to see Monadnock like a cloud against the sunset sky.

It was here that the last great sorrow came to him in the lingering decline of his only son,[1] a young man of rare promise, who died in March, 1891, at the age of twenty-seven. The first warning had come as early as 1884. Yet, with intervals of rest and change of climate he resolutely pursued his studies and was graduated with honor at Harvard in 1888. Afterward, as his strength permitted, he wrote and published articles on the political and social questions of the day, which gave promise of a brilliant literary career. The true son of his father, he wished, as he said, "to live long enough to do something for the world in return for all that had been done for him." Through all those seven anxious years the father felt how the struggle would end, yet never faltered in his devotion to his work. How fully this was appreciated on the foreign field is shown in these words which came to him afterward from Japan: "We know that sometimes while your lips have been fresh from the cup of bitter personal sorrow, you have ministered comfort and

[1] Charles Worcester Clark.

strength to your missionary brethren. May the Lord reward you richly!"

Those who have known something of the life in this and in his earlier homes need not be told of his gentle and genial ways in the household, of which he was the center and the light. The place seems hallowed even yet by the memory of his gracious presence there.

Old and young alike, who came and went as guests in the house, felt the beauty of his character and the charm of his presence. Often has it been said to his daughters by their young friends, "I shall always be so glad to have known him." One such has written to his widow, "When as a schoolgirl I came to your house for my vacations, I began to know and love him. . . . . What was said of Dr. E. E. Bliss is even more true of your dear husband. "'Such a countenance as his needs no change to make it heavenly'."

His uplifting prayers at the family altar, at the communion table, and in the weekly prayer meeting, have brought strength and comfort to many hearts. One has said, "It does me good only to hear Dr. Clark say 'Our Father who art in heaven.'" And another, "It seemed like a benediction when he arose to speak." He loved the place of prayer and was seldom absent from the gatherings there. All the in-

terests of the community, and especially of the church with which he worshipped were very near his heart; and in the love the people of the village bore him was proved the truth of the words, "Give and it shall be given unto you, good measure, pressed down and running over." His presence was sought in their times both of sorrow and of joy,—at the marriage service and in the house of mourning. As some one has said, "He seems the village saint whose blessing is always sought."

Often has he said in his humility, when almost overwhelmed by tokens of their kindly feeling, "I cannot understand it." One instance, among many, of this kindness may be given here. During that last year when his days were empty of all which had filled them for so long, a circle of ladies arranged to read to him weekly, one each day, for an hour or more; thus giving him a double pleasure in the chosen book and in converse with the reader on topics it suggested. His interests were too wide, his mental resources too varied, for time to drag heavily. Many books in different departments of literature, history, philosophy, poetry, had been waiting for this leisure time and now were taken up with zest. All the topics of the day, in this and other lands, were as full of interest to him as ever. The memory

of that year is not of a time of sadness that his work was done, or of repining at the darkness fast closing about him, but of hours of enjoyment drawn from the "wells of English undefiled," from music in the twilight hour, from social converse as his children and grandchildren and other friends gathered about him beside the open fire or under the trees of his "summer parlor." He was still, as in earlier years, the life of the circle. Of the charm of his conversation enriched by his wide reading, his experiences of life and travel, his broad and varied sympathies, many still speak. Often has it been said, "He never fails even in a short interview to say something suggestive and helpful." There was in him a vein of playfulness also, and a keen appreciation of the humorous, which added greatly to the pleasure of the social circle and the family group. It was a blessing to himself as well, helping to keep him buoyant even under the heavy burdens of his later years.

Two events of this last year on earth he peculiarly enjoyed: the gathering of some two hundred friends to greet him on his seventieth birthday, and the reunion of his class in June at Burlington. The former was wholly a surprise to him and for a moment at the first influx from an afternoon train, filling all at once

the room where he sat, his self-command almost forsook him. Instantly rallying, however, he enjoyed to the utmost the warm greetings of friends from the city and the neighboring villages, who were coming and going until nightfall and whom he could now so seldom meet. Letters of congratulation, too, came in, and many beautiful flowers, filling the house with fragrance. After an hour or two of rest friends in the immediate neighborhood gathered about him in the evening. It was to some of them that he owed this pleasure, and there are those who will not soon forget his looks as he received them in a rich, dark study gown—their own gift just received—with the gleam of the evening lights upon his silvery hair and beard, and his face glowing with a tender joy in the love of so many friends.

At the class meeting, to which he had looked forward so eagerly, all public exercises were proscribed for him and even the alumni dinner where some had hoped to see and hear him; but he enjoyed two days under the same roof with the few who gathered, some of them from far away, after fifty years. The quiet talks with these classmates, the drive around the once familiar college grounds, the last evening they spent together, with its reminiscences both humorous and tender, its singing of Auld Lang

Syne, and its parting benediction, were ever after a delightful memory. The journey gave him also a last visit with his sisters in Montpelier, where he rested for a few days both going and returning.

V

LAST DAYS

All that summer his step had slowly grown more faltering and his daily walk had shortened, until in October even the few rods in front of his own grounds proved too much; and though for a little longer he moved about from room to room, before the end of the month he was unable to leave his bed. Ten long weeks of "weariness and painfulness" followed; the suffering, at first intense, though borne with heavenly patience, mercifully growing less as the weakness increased.

Reunion with friends who had gone before was much in his thought during those weeks. "How soon I shall see Seelye," he said one day, "and that grand man, Dr. Hopkins!" "I 'm almost home," was his quick response to a friend who asked, "How are you to-day?" On a bright Sunday morning two weeks before the end, the line "O day of rest and gladness" was repeated to him, and he eagerly responded, "Oh, yes, it would be so if I could only go to-day," and then, "I hope you will be able to

join me in those words when I do go," adding in a moment, "I do not wish to be impatient." During the wakeful nights there were conversations revealing the depth of Christian feeling and the fervor of faith to which his whole life had borne witness. Later, when too feeble for continuous speech, he would utter even in his wanderings words which showed that his thoughts were still with his Master's work. A little more than a week before he went he was heard to say, more clearly than he had spoken for days, "I wish to have it put on record;" and in reply to a question, put with little hope of a coherent answer, he said firmly and emphatically, "I believe in the love of God and in his pardoning grace," and again after a moment, "I believe in his forgiving love and I wish to stop there." It was his last confession of faith and almost his last conscious utterance. A few days before, in the early morning while others still slept, had been spoken his last audible prayer "The Lord keep thee in perfect peace," and then in broken phrases, with pauses for breath between, he asked a blessing for each daughter by name,—"and their husbands,"—"and their children,"—then, "bless all the kind friends who have ministered so tenderly." —"And now, dear Lord, take me to thy rest;" —a longer pause; "Bless all the missionaries,

—and forgive me all my doubts and anxieties of the past months,[1]— and let me enter into rest." Again, recovering breath, "God bless my dear colleague, Dr. Barton,"—and then, as if summoning all his energies for a final effort, and with increasing emphasis on each word, "*God*—BLESS—JAPAN!"

He had asked more than once about the return of "the deputation" from Japan. On New Year's Day, Secretary Barton, in advance of the other members, arrived in Boston and hastened to West Roxbury, but it was too late for recognition. The tidings so eagerly looked for could never reach his ear, nor the loving messages from his coworkers in that distant land. Nor could he know of their gift, the beautiful robe which would have wrapped him in its soft, warm folds, even as their love encircled him to the very last. Two days later, on Friday, January 3d, his prayer was granted, —he entered into rest. He had not spoken since Sunday noon, December 29th, nor given any sign of consciousness after Monday morning, when he turned his head toward the side from which a well-known hand was laid upon his brow. After that he lay breathing more and more gently and slept his life away.

All through the long illness there had been

[1] As to matters in Japan and Turkey.

loving attentions from many sources. Not a day passed without fresh flowers, which he loved although he could not see them. Letters of sympathy and inquiry were constantly coming, proving how true were the words of one who wrote, "All around the world, in China, Japan, India and Turkey, ... there has been a universal thought of the sick room in West Roxbury." Professor Beckwith of Bangor wrote, "I cannot forbear writing to you just a few words of sympathy for you and for Dr. Clark, if this letter finds him still on this side. . . . . It seems a poor thing one can say in this way, but it relieves my pent-up heart to tell you that our lives are lifted heavenward by the few years of our nearness to you. I loved Dr. Clark with a depth of devotion I can never tell him of, and only regret that I was able so poorly to show it and so inadequately to repay him for his boundless kindnesses to me,—and withal, for the power of his gracious influence upon me. I am sure I do not need to say this to you, but be assured our hearts are with you in all these long days, 'till the end come.'"

From Brooklyn also came these kind words:

"My dear Mrs. Clark:—

"I was profoundly sorry to see in last week's *Congregationalist* a mention of the in-

creased feebleness of your dear and honored husband, and to find it confirmed a day or two later, in a letter from the Missionary Rooms . . . . Please give him at once my most affectionate assurances of the warmest Christian regard. . . . . I think with grateful wonder and admiration of the work which he has done for the kingdom of Christ, and of the welcome which awaits him above. With prayer, love, and the noblest hope for you both,

"I am, dear Mrs. Clark,

"Faithfully and affectionately yours,

"R. S. STORRS.

His daughters often came to him and when he could no longer talk much with them he enjoyed their singing of familiar hymns. The grandchildren, too, were in his room from time to time. He liked to hear their voices and to feel them near; and it was a beautiful picture when a little prattler with rosy cheeks and golden curls sat for a few moments on the bedside of the pale and white-haired man. Especially touching was his last interview with the little grandson who bears his name and the blessing with which he laid his hand on the boy's head as he said "Good-by."

Among those who came for a parting handclasp as the end drew near was his classmate

and constant friend, Dr. A. H. Quint, who has followed him so soon. Of him, at that final interview, he asked the last tribute of love when the time should come. On Monday, the 6th of January, in the church at West Roxbury where Dr. Clark had worshipped for so many years, this promise was fulfilled.

VI

MEMORIAL SERVICES

FRIENDS gathered on that bitterly cold day from near and from far—representative pastors and laymen of the churches all about; officers and members of the American Board and the Woman's Board of Missions; and many others who "esteemed him very highly in love,"—"for the work's sake," as he himself always said. "The note of gratitude for the rich, ripe life that is ended, and of hope in Him who is the resurrection and the life, dominated the exercises of the hour, which were under the direction of the local pastor, the Rev. F. W. Merrick."[1]

There was first, at the home, a prayer by the Rev. C. A. Beckwith of Bangor Theological Seminary,—a former pastor. The casket was borne into the church upon the shoulders of young men who had been members of Dr. Clark's Bible class, while the service beginning with the words, "I am the resurrection and the life" was read by the pastor who, with Dr.

[1] *Congregationalist*, Jan. 9, 1896.

Quint and the executive officers of the American Board, led the solemn procession. In the services that followed, the American Board was represented by Dr. E. B. Webb, the chairman of its Prudential Committee, whose tender prayer will not soon be forgotten by those to whom its words brought comfort;— and by Dr. Clark's successor, Dr. James L. Barton, who made the first address. He has kindly given from memory the principal points of this address as quoted here:

"My relations with Dr. Clark naturally separate themselves into three periods, each peculiarly personal and each revealing a distinctive side of his strong, tender personality.

"The first was as a student in the theological seminary when considering my future field of labor. At that time Secretary Clark came and spoke to the students upon the general theme of the call for workers from the broad field. Later he met several of us who were more seriously thinking of mission work and answered our many questions in a most sympathetic and appreciative manner. Largely through that address and the interview that followed was I turned to the mission field, and I know that others among the students were most seriously impressed. He did not come to us as a cold, dignified secretary, but as a kind,

loving friend who sincerely longed to help us make no mistake in the decision which we must soon make as to our life work.

"The students felt at once that they were face to face with the Nestor of Foreign Missions, as he has so often been called since. After his address to the students he stopped to take them by the hand as they pressed about him. As one particular young man approached him he reached out his hand, and in his hearty, genial manner said, before the student had spoken, 'Why you look enough like George H. White, of Grinnell, Iowa, and at one time missionary in Turkey, to be his son.' The young man replied, "He is my father.' 'I thought I knew those eyes!' was Dr. Clark's rejoinder. The son is now a missionary at Marsovan, Turkey.

"The second period of contact was from the foreign field. It was my privilege for many years to be secretary of my mission and thus I was, on behalf of the mission, in constant official correspondence with Secretary Clark so long as he retained charge of that mission. This correspondence revealed his unbounded sympathy for every trial or burden or anxiety which came upon 'his missionaries,' and his interest in everything that interested them. No detail from the field was too insignificant to

command his attention, no plans of the mission were too large for him to quickly grasp and heartily enter into. Every missionary regarded him as a personal friend. They loved him with an abiding love.

"The third relation was the one which practically covered eighteen months as his assistant in the office of secretary. The first nine months was officially as assistant, but to the end of his life I felt that he was the secretary and I only aiding him in his work, for he was ever ready with his marvellous knowledge and sympathetic wisdom to aid the one who, although officially succeeding him, must ever sit at his feet as a learner of the facts and principles of missions. Those eighteen months were like a benediction. As never before was I able to understand how he bore the burdens of the missionaries in the field. He made their cause his own, so that he actually suffered with them in their suffering, and rejoiced with them in their joys. Many a time as I have read to him letters from missionaries which spoke of special trials, I have seen the tears of loving sympathy follow each other down his cheeks, and when the reading was ended, he was often unable to speak except with a broken voice. He literally gave himself to the missionaries and their cause. He would gladly have borne

all their burdens and carried all their sorrows, if he could.

"He was indeed to me my missionary father, secretary, associate and friend. He was missionary father, secretary and friend to the great number of missionaries who have been under him during the last twenty-nine years.

"Those who to-day survive him know well and will yet more fully understand how great is their loss. He had a mighty faith, an abiding hope and a constant love, but the greatest of these was his love."

Dr. Quint followed with a glowing tribute to the pure and noble Christian character of his friend; speaking of his high scholarship and his power in debate, even in the days when they were students together, and of the rich fulfilment in later life of this early promise. He spoke also of the statesmanlike character of his administration of his high office; but dwelt chiefly upon his personal characteristics. As an illustration "of his habitual thoughtful courtesy," he mentioned the fact of his desiring that an apology be made for the seeming infringement upon his pastor's prerogative in baptizing two little grandchildren who were brought to his bedside to receive the sacred rite; and touchingly described the scene when "the hand of the sightless man was guided to the water and

then to the golden head upon which it was laid in baptism," while the feeble voice sank to a whisper in the brief but tender prayer of consecration. As showing the impression made by Dr. Clark upon even a casual acquaintance, he told of a cabman who used to take him to his office during his last months of service there, and who inquired once and again for "that good man who used to ride with me," adding "Ah, if only we were all as ready for heaven as he!" The whole address was in a simple and touching strain as one only could speak who knew the man in an affectionate intimacy continuing through many years, and bore witness to the truth of what Dr. Clark had often said of the "depth of warm and tender feeling" there was in Dr. Quint.

[1] "The calm, cold winter day was melting into twilight when this company of sincere mourners filed out of the church after taking the last look at the beloved form; but to their Christian thought Dr. Clark was not within the casket crowned with a shock of golden grain, but in a wider realm of joyous and painless activity.

"'"There entertain him all the saints above,
In solemn troops and sweet societies."'

[1] *Congregationalist*, Jan. 9, 1896.

Two days later at his sister's home a brief service of prayer and of thanksgiving for such a life was conducted by the Rev. Dr. Seaver, of Montpelier; and then with words of glorious hope beside the open grave, all of him that earth could claim was laid in the family burial place among the green hills near his early home, where the murmuring stream that flows close by seems whispering of rest and peace.

Soon after Mr. Merrick preached a memorial sermon, commemorative more especially of the relation so long sustained by Dr. Clark to the church and community in West Roxbury, from which the following paragraphs are quoted:

"Some of you will recall that on the third Sunday of January, 1892, the Rev. C. A. Beckwith, then the pastor of this church, preached a memorial sermon in recognition of the lives of two of the most honored young men of this place,—Mr. Richard Fiske Smith, and Mr. Charles Worcester Clark. To-day, just four years after, by a strange coincidence, we are met to recall the name and character of Mr. Clark's father,—a man whose name is honored the world over,—the Rev. Dr. N. G. Clark. My text is: 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'—Isaiah 26: 3. . . . .

"The constant object lesson which this sin-

gularly holy and beneficent life has been in this community and in this church leads me, in closing, to speak rather familiarly. Only infrequently does God give to a people a life that becomes unconsciously such an exponent of the beauty of holiness that every one admires and loves that soul. Such a man this community has enjoyed for nearly three decades. Bishop Brooks and Dr. Clark made it easy to believe in God, and they created a passion for goodness. In the midst of unnecessary rivalries and above all the voices of controversy they revealed that a life whose thought is centered on God is a life of peace and of power.

"Men of various creeds and nationalities in this place have agreed in the love they have borne this good man. It is not surprising that his delicate attentions should be dear to the neighbors of may years. His sympathy for the troubled, his encouragement for the dispirited, as well as his satisfaction in the joys of the cheerful and happy were rewarded with the abundant love of all. With that grace which adorns a highly endowed and consecrated spirit, he has ministered unto you daily. No unkind word escaped his lips. No ungenerous impulse embodied itself in unkind deeds. To the end he thought of you and me with a love and loyalty as beautiful as they were tender.

"Pardon some personal references. A few weeks before he left us he sent for me among other friends; not to speak of sufferings or to talk upon common affairs, but to give us his final words. 'Tell the church,' he said to me, 'to find the center of its spiritual life in the prayer meeting, and the center of its spiritual activities in missions.' Those are his exact words. May we never prove faithless to them! I cannot forbear speaking of his friendly regard for me, especially when during a temporary illness nearly a year ago, he came to see me daily and always brought love and cheer. I had not been in your midst quite a week, when Dr. Clark conducted a funeral in one of the families of this parish. It was my great privilege to assist him to his home on our return. 'Those that look out of the windows' were getting darkened. As we reached the door he turned to me and calling my name, said, 'When you get to be an old man, if your sight is almost gone, I hope you will find some young man who will be eyes to the blind.' What I said in reply I cannot remember. I am conscious, however, that my words were few and utterly inadequate.

"These are only a few of the instances which might be given, but they illustrate how Dr. Clark came to be such a power in our commu-

nity. Perhaps we all questioned why he should be permitted to suffer so long. But then we remember that the Master was made perfect through suffering; and though there was no apparent need for additional trial for him, we recall that it is the highest ambition of the servant to be as his master. . . . .

"The beautiful robe which was made for him in Japan he never saw, for he was past recognizing anything when it came; but I am confident that he is still wearing, as he has long worn, that white robe which is the righteousness of the saints."

The following passages from a paper presented before the Congregational Club of Boston by the Rev. E. E. Strong, D. D., show Dr. Clark as he seemed in his official character to a daily associate at the rooms of the Board:

"On the first list of nominees for membership in the Congregational Club of Boston, in 1869, stands the name of Nathaniel G. Clark. On the third day of the present month his name was dropped from the list of the living, and it is most fitting that this Club should take notice in some special way of the departure of one so eminent, so saintly and so beloved. Not for his sake, but for our own, should we make mention of what he was and

of what he did. By command of your president, I bring you a paper somewhat longer than the obituary notices usually presented here, since the man and his work warrant the exception. My only fitness for this service arises from the fact that for sixteen years my room adjoined his, with only a door between us, and that always open; so that nearly daily, and I might almost say hourly conferences during all these years afforded the best of opportunities for learning what a prince he was among men.

". . . . . To the work of his office he gave himself utterly, body and soul. No side issues absorbed any of his energies; no literary ambitions or scholastic pursuits diverted him in the least. 'This one thing I do,' he might have said, and it was all for Christ and for Christ's kingdom. For twenty-nine years he thought and wrote and traveled and prayed for missions. For fourteen of these years he bore alone the burden of the foreign correspondence with all the missions of the American Board, seventeen in number. . . . . The missions in Mexico, Spain and Austria, in European Turkey, in Japan and in Shansi, China, were initiated under his administration. At the close of this period of his sole charge of the foreign correspondence there were in the

field four hundred and sixteen missionaries, only one hundred and fifty-two less than are on the rolls to-day. The labor involved in all this was immense, and none too soon was another called to share with him the responsibilities of this department.

"Those who have stood nearest to Dr. Clark can bear emphatic testimony to his unwearied labors and his absorption in his work. But in all the pressure which came upon him, he was ever kindly in spirit and thoughtful of others. Never in any instance did he assume, among his associates at the Mission Rooms, any particle of special authority by reason of his superior position or influence, or because of his seniority in age or service. He was as modest and unassuming as if he were last of all and servant of all.

"The work of a missionary secretary, in the foreign department especially, is not conspicuous in the eyes of men; yet it calls for a rare combination of powers. He stands between the men and women in the field and the churches at home which support them. Missionaries are men and women of strong convictions and determined wills, else they would not be in the mission field. They have their own views of what is expedient and right, and having left all at the command of Christ it is not always

easy for them to yield to the direction of any human being. Yet missionaries must work in harmony with each other and with unity of plan, or little will be accomplished. The director of their work must be a director indeed. He must have their confidence. They must respect his judgment, they must rely on his fairness, they must be convinced of his unwearied sympathy and love. . . . . This is not simply a business relationship, as between a director and his employés, the latter to receive so much wages for the labor and risk involved. Far from it. They are laborers together, with one Master over them and one end in view. Personal relations must be formed and must be cordial; correspondence must be constant. It must be frank, clear, firm, kindly. Not seldom must it convey admonition,—sometimes reproof.

"Moreover, a missionary secretary in the foreign department must act the difficult part of both advocate and judge. The mission or the individual missionary presents a request which must go before the executive body for action; and the secretary is bound to present the case as the mission or the individual would, were they present, stating strongly all the points which can fairly be adduced in favor of the proposal. But having done this, he must leave his place as an advocate and act judi-

cially, if not by vote certainly in counsel. He must give his deliberate judgment as to what is right and expedient, unswayed by his own wishes and the wishes of others. It requires great soundness, both of mind and heart, to do this rightly. Our free Protestant churches have no room for a Father Superior. But a foreign secretary in a mission Board comes as near to holding that office as it is well for any human being to come. He must not be a pope, domineering over others; neither must he be a weakling, permitting the work in his charge to drift as a vessel without a helmsman. With a kindly yet firm hand, with consciousness of his own need of divine wisdom and strength, but with supreme reliance on promised aid, he must administer his trust as in the sight of God. With grateful hearts we can say of Dr. Clark that he filled this high office with honor to himself, as well as to the great and lasting advantage of the kingdom of God throughout the world. It was doubtless harder for him than it would have been for most men to act counter to the wishes and interests of those who sought his help, especially if they were missionaries. His generous heart longed to give them all they asked for. His wide charity made him ever patient, hoping for the best from some of whom others might despair. His hopes were not al-

ways justified, and yet his trust in men drew out what was best in them and they in turn trusted him.

"He was a man grandly endowed with fine intellectual powers, a sympathetic nature, and a commanding personal presence. His massive frame seemed a fitting tabernacle for his large brain and larger heart. Intellectually he stood high, as his years of professorial labor testify. But the professor became the missionary secretary, not by accident, but because he had a passion for direct Christian service.

" . . . . . As a public speaker in behalf of missions, he rendered invaluable service. His striking presence, his resonant voice, his clear statements, his transparent sincerity, his contagious enthusiasm, his wide knowledge, and above all, his unfaltering faith in the gospel of Jesus Christ and in the sure triumph of Christ's kingdom—made him an orator of commanding power. Would that he had had the strength to enable him to use more frequently his unusual gift as a public speaker!

"Yet, after all, the best record of his work is in the hearts and lives of those whom through long years he guided and cheered by personal conference and correspondence. Much as we here loved and revered him, the fullest appreciation of his greatness and worth will be by

those who, living beyond the seas, have felt, going and coming and while abroad, the pulsations of his wise and loving heart. They knew him on all sides and especially on his best side, —the heart side. . . . . Dr. Clark conspicuously illustrated the fact which we men need to consider oftener than we do, that there is no element of weakness in true love, that its fullest development does not militate against virility of character. High mental endowments and a lofty courage and faith may be dominated by love and the product be the grander man,— whose manliness has not been in the least emasculated by his tender and generous sympathies. It is a blessed thing to be taught this truth not by precept only, but by a bright example. Can we ever forget it so long as we remember Dr. Clark?

"What a flood of testimony will come to us from distant parts of the world, so soon as the tidings of his death shall have reached the men and women who have so loved and revered him! From one now in this country, who has stood in peculiar relations to Dr. Clark, I must quote a sentence. Rev. Dr. George W. Wood, the venerated missionary from Constantinople, was for years a corresponding secretary of the Board resident at New York and, as such, was intimately associated with Dr. Clark. Afterward

on resuming missionary work in Turkey, Dr. Wood came under Dr. Clark's direct care, traveled with him through Syria and Turkey, and now for a few years he has stood in the new relation of a retired missionary. Dr. Wood writes us of Dr. Clark: 'For thirty years he has had entire possession of my confidence and warm affection. Of his love for the kingdom of Christ, his unselfish and zealous devotion to its interests, the rare qualities of mind and heart and physique which he brought to the service, and his fidelity and success in the use of them we and an admiring host of fellow-laborers in our own and other lands have been witnesses.' Of such witnesses there will be indeed 'a great cloud.'

". . . . . It is hard to think of his heaven without a field for missionary labor. He might have said, as one has written,

"'I ask no heaven till earth be Thine,
No glory crown while work of mine
Remaineth here.
Till earth shall shine amid the stars,
Her sins wiped out, her captives free,
For crown, new work give Thou to me.'

"We know little of the employments of the blessed dead, but is it not written of the dwellers in the better land, 'His servants shall serve Him'? We think of him whom God has now

taken as serving his loved Master, with others who, through their devotion to this world-wide undertaking, gave conspicuous illustration of the beauty and glory of dedicating the noblest powers to the high enterprise of bringing in the kingdom of God over all the earth."

VII

NOTICES AND LETTERS

From very many and most appreciative notices in both the religious and the secular papers of that week, the following have been chosen as coming from writers who had known him long and well:—

From the "Outlook" of January 11th.

"It is difficult for one who knew Dr. Clark at all intimately to write of him dispassionately; for he was preëminently a man who inspired both confidence and affection. Intellectually his temper was judicial. Had he studied law he would have been eminent as a judge. It was impossible for him to be a partisan, and in crises which crystallized men in opposing parties and made identification of oneself with one or the other of two contestants apparently unavoidable, he remained a peacemaker. In the controversies which arose both in and about the American Board, while his judgment from the first counseled the course urged by President Mark Hopkins and Alpheus

Hardy,—the course finally adopted by the Board, the course of inclusiveness, not of exclusiveness—even as an advocate of this peaceful and catholic policy he never identified himself with the catholic party, and to the end remained true to his instincts, a mediator. This judicial temper by enabling, we might rather say, compelling him to see all sides of every question, endowed him with a certain largeness of mind, and this made him statesmanlike rather than ecclesiastical in all his policies. Had he gone into politics, the party machine would have had contempt for his spirit though respect for his power, and he would have won popularity not by falling in with the passions of the people but by checking, counseling, and guiding them to wise results.

"With intellectual largeness of vision, and coöperating to perfect it, were great sweetness of disposition and an absolutely unselfish consecration of life. He seemed to be absolutely devoid, not only of the more vulgar forms of self-seeking, but of the more subtle spirit of self-will which proud men sometimes mistake in themselves for conscience, and of the spirit of personal ambition which is still more often mistaken for enthusiasm. It was this singleness of consecration which made him catholic. His life said, what his self-distrust would have

prevented him from saying in words, "For me to live is Christ." Therefore whoever was earnestly working in Christ's spirit to promote the Christ life on the earth he welcomed as a colaborer. . . . . He lived long enough to see the unhappy difficulties, which we doubt not shortened his life, all adjusted, and the Board which he loved brought back to that simple spiritual foundation on which its founders had placed it and on which he rightly judged the prosperity and even the continuance of its work depended. That the recent strife left so few wounds and so little bitterness is due to the influence of no one man more than to that of Dr. N. G. Clark, wise counselor, firm friend, consecrated saint."

From the "Congregationalist" of January 9th.

"Last Friday Dr. N. G. Clark closed his eyes on the record of a life singularly consistent and complete. As a teacher, preacher and missionary secretary, he has made his influence felt throughout the world, always to advance the kingdom of Christ. . . . . Dr. Clark was a Christian statesman; he studied world movements with unfaltering faith, and planted and fostered missions with a foresight whose wisdom has already been proved by their results. He worked for the spiritual renewal of nations, while at

the same time he cultivated friendships with individual members of them and appreciated the inheritance and surroundings which distinguished them from other nations, and gave them their peculiar value to the world as the possession of our Lord. No missionary secretary ever better understood the difficulties and opportunities of the missionaries with whom he was associated, or showed more sympathetic appreciation of them. He made them all, and many native workers also, his personal friends. The spirit of Paul breathed in his epistles to them. The reverent affection with which we have heard him named often on mission fields gave him apostolic honor.

"He cannot be more missed at home, but he will not be less missed there than abroad. Through important crises in the American Board during the last thirty years he has stood calm in faith, borne heavy burdens and given wise counsels. His papers presented at the annual meetings have shown his comprehensive view of the mission work and his readiness to meet new exigencies. Our editorial columns have often been enriched by his pen. Through the ten years of dissensions in the Board, now happily ended, he patiently, kindly, unwaveringly advocated the policy which he believed to be for the best interests of missions. The mis-

sionaries unfalteringly adhered to him, and it is a great satisfaction that he lived to see the views he held prevail and gain permanent acceptance among supporters of the Board. Through trying years he held the respect of all who knew him of opposing parties, and he leaves a united organization to cope with difficulties and perils which now have suddenly confronted it. . . . . His presence in the Congregational House was always a benediction. His memory here will long remain fragrant. He is beloved in the churches far and wide. His influence in distant lands abides. He rests from his labors; his works do follow him."

The letters and resolutions which follow are selected from among so many that it was impossible at the time even to acknowledge them all. So appreciative, so evidently heartfelt are they all, that it has been hard to choose; and all are treasured in the family as a priceless inheritance for his children and grandchildren:—

"14 West Cedar St., Boston,
"Jan. 7, 1896.

"My dear Mrs. Clark:—

"The thoughts which filled my heart as I sat in the sacred place of our common sorrow yesterday afternoon were these:

"1. How vividly am I reminded of the day nearly twenty years ago when Dr. Clark laid his books upon my desk as he was leaving 'the rooms' for his health and said; 'I may never return. I live all the time conscious that the end is near, and may come unexpectedly. Here are my record books. Everything is left complete up to date, ready for whoever may be called to take my place.' God graciously spared him and returned him to us; but that scene was more than once repeated. He lived all the time as a minute man, ready for the Master's call.

"2. What a hidden life he had as he occasionally gave us a glimpse of it! Once in particular, one Sabbath evening at Prague, in 1883, how he let me into the secrets of his heart in Christian confidence, as he reviewed his life from earliest years, and spoke so tenderly of the special guidance of God as he cherished it in the privacy of his inmost soul.

"3. What a personality he had, as he gave himself out in that unique and swinging hand shake! Who will ever forget it in the Missionary Rooms?

"4. How absolutely supreme was his devotion to foreign missions! It absorbed everything else.

"5. How delightful is the welcome he is now

receiving and will continue to receive from his missionary predecessors and associates, Worcester, Everts, Wisner, Cornelius, Anderson, Treat, Means, I. R. Worcester, and so many from the foreign field! And then the door seemed to open and I saw the meeting and could not wish him back here on earth, much as we miss his noble and benign presence. May we who survive be as faithful to the end!

"With sincerest sympathy and affection, I remain, "Yours truly,

"E. K. ALDEN."

"CAMBRIDGE, Jan. 6, 1896.

"MY DEAR MRS. CLARK:—

". . . . . I want to send this personally and to testify to my admiration and affection for him who has entered into rest. It was a magnificent life, equal to its rare endowment and its great opportunity. Every thought of him quickens gratitude. It is a fine thing that the earth can render back to heaven such a character. I have known Dr. Clark for many years, and the world is smaller now that we see his face no more. But it will be for me, and for many, a better world because he has lived in it. May all comfort and peace be yours. "Yours faithfully,

"ALEXANDER MCKENZIE."

"80 Pierpont St., Brooklyn, N. Y.,
"January 15, 1896.

"My dear Mrs. Clark:—

". . . . . Since 1887, when I was reluctantly constrained to accept the presidency of the Board, I have, of course, been brought into more direct and intimate relations with your husband than I had ever enjoyed before; and letters which have come to me from him, and personal intercourse with him at the Missionary Rooms at Boston, have left a constantly deeper impression on my mind of his breadth and dignity of thought, of his earnest evangelical spirit, of the nobleness of his purpose in doing the work of the Master as that was committed to his hands. The impression of his character has been deeper even than the impression of his thought. While I have sometimes felt obliged to differ from him in particular conclusions to which he had come, I have always differed with great diffidence and self-distrust; and have never failed to feel that in spirit he and I were in closest sympathy. Our desires were the same, to propagate in the world the simple, sublime gospel of our Lord Jesus Christ. In regard to methods and particular instruments we were not always in entire agreement; but as related to the great ends to be

accomplished, our souls always gladly touched each other.

"I remember with very great pleasure and satisfaction my not infrequent conversations with him, when we were together at Princeton, Mass., nearly four years ago; and I remember how painfully at that time the impression came to me that he probably had not many more years of active life before him in this world. I felt then, as I have felt more keenly since the tidings of his death came, what a loss must be involved to the whole missionary world in the withdrawal of his counsels, and in the failure of his large and beautiful personal influence to make itself longer felt in the conduct of the missionary work. . . . .

"Hoping that God will have you in his holy keeping and that his grace will give succor, strength, and not only comfort, but joy, to your heart in your bereavement, I am, my dear Mrs. Clark,

"Faithfully and affectionately yours,

"RICHARD S. STORRS."

"LAKEWOOD, N. J., Jan. 5, 1896.

"MY DEAR MRS. CLARK:—

"It is with profound sorrow that I learn from the public prints of the death of your

dear and honored husband. It has not been altogether a surprise, for I have long known of his feeble and declining health. Still the shock is great, and to you the loss is beyond any words of sympathy to express.

"For his own sake none can sorrow that God has called him from the trial and suffering which he has so patiently borne. He has entered into rest and into a higher and fuller life. His reward is great according to his noble service.

"I knew Dr. Clark, though not very intimately, in the Theological Seminary at Auburn. He was in the class before me and was my senior by about two years, but that which chiefly made me look up to him was the dignity and purity of his Christian character. In this respect he already gave full promise of the eminent place which he afterward held among the Christian ministry of his day.

"But it was in his great work as Secretary of the American Board that I knew him best and loved him most. I count it among the high satisfactions of my own work that I always found him so sympathetic and helpful. His large faith and broad and hopeful conceptions of the great work were always full of inspiration to me. How often have I admired his royal common sense, as well as his deep and sincere piety. The loss to the whole army of

missionaries, of whatever society, is very great; for he was a tower of strength. His very name is still a benediction. . . . . .

"Very sincerely yours,
"F. F. ELLINWOOD."[1]

"UNITED SOCIETY OF CHRISTIAN ENDEAVOR,
"646 WASHINGTON ST.,
"BOSTON, Jan. 17, 1896.

"MY DEAR MRS. CLARK:—

"Like a multitude of others, I mourn him as a dear personal friend. It seems to me that the faculty he had of making others feel that he was very near to them,—that he loved them,—was one of the most beautiful traits in his beautiful character. With all his strength and virile manhood he ever made the impression upon us younger men that his was a great heart of love, and we shall always be better for the impress of his life upon ours. . . . .

"Very faithfully yours,
"FRANCIS E. CLARK."

"COLORADO SPRINGS, March 31, 1896.

"MY DEAR MRS. CLARK:—

". . . . . I want to extend to you my profound sympathy with you in the long trial of

[1] Corresponding Secretary of the Presbyterian Board of Foreign Missions.

this invalidism, and then of the noble, heroic going. But I am sure you had the grace to sustain you, and that you can but rejoice that he is promoted into that larger service which was ever before his mind's eye. He was one of the noblest men that God ever gave the American Church; one of the noblest that He ever gave the world. Yours was the privilege of knowing the fellowship of his sufferings and of knowing most intimately his heart life. Great was that privilege, and great must be your joy that you were able to do so much to enable him to finish the work which was given him to do. . . . . Please rest assured of my profound sympathy, accept my thanks for the kind recognition of allowing me to have a special relation to the tender obsequies, and believe me

"Ever affectionately yours,

"D. N. BEACH."[1]

A brother-in-law of Dr. Clark, Professor D'Ooge of the University of Michigan, writes:

"ANN ARBOR, Jan. 4, 1896.

"MY DEAR SISTER:—

"The news that your dear husband has been released from disease and suffering was not a surprise to us. For some days we had

[1] Formerly of Cambridge, Mass., now of Minneapolis, Minn.

been echoing his prayerful wish that he might soon be taken to the mansions of the Father's house. And the thought uppermost in my heart is one of gratitude and joy,—gratitude for the great work he was permitted to accomplish for the Master, and for the beautiful memory of his life and its benignant influence; —and joy for the prospect of entering upon his blessed reward.

"You cannot but think of the blissful reunion of father and son in the eternal home, of the blessed fellowship with the redeemed and with the Lord whom he so faithfully served and truly loved. . . . . I wish that we could be with you to speak to you of him who was so dear to us all. I can only echo the beautiful words spoken of old; 'Blessed are the dead that die in the Lord; for they rest from their labors and their works do follow them.'

"It will always be a cause of gratitude to me that I have known and loved so noble and good a man as Dr. Clark. His true companionship, his beautiful life, his uplifting prayers, will, I trust, always be an inspiration to my life.

"Ever yours in sympathy and affection,

"M. L. D'Ooge."

VIII

FROM FOREIGN LANDS

"ROBERT COLLEGE, CONSTANTINOPLE,
"February 2, 1896.

"MY DEAR MRS. CLARK:—

"We have only just heard that our dear friend, Dr. Clark, is no longer with us in this world. We rejoice with you that he is at rest; the work done, the waiting over, the weakness and suffering at an end, the cross exchanged for the crown; and we sorrow with you in your great loss, though it is only for a brief time.

"Dear Dr. Clark! how much we loved him and trusted him, and how deeply we sympathized with him in his years of trial! I think he knew it, but I am sorry now that I did not take more pains to make him realize how often our hearts went out to him. Personally I owe him much for his invariable kindness and sympathy. I can never forget the shake of his hand, and the hearty greeting that I always met in his room; and he was always so ready to for-

get himself and give all his thought and interest to my concerns. From the first he was the unfailing friend and supporter of Robert College,—never afraid that in saying a good word for us he might reduce somebody's contribution to the Board. He appreciated, as but few others did, the work which the college might do in Turkey; and that it was one with the work which was dearest to his heart.

"His views of the missionary work were broader and more comprehensive than those of almost any man in America; and I think, more Christian and apostolic. He was at the same time orthodox and catholic, with a charity as wide as that of the Master. . . . . He loved the Master, he loved the kingdom, and he loved men individually. All his great abilities and all his learning were consecrated to work for others. . . . .

"Excuse me for forgetting myself and writing all this which you know so much better than I do; but these are the things which naturally come to my mind whenever I think of him, as I have done very often for many years and shall do as long as I live.

"Most sincerely yours,

"GEORGE WASHBURN."[1]

[1] President of Robert College.

Dr. Doremus Scudder, formerly of Japan, now of Woburn, Mass., writes in part:

"I well remember the first time I met him some eleven or twelve years ago, and the impression which his noble Christian nature made then upon me only deepened with time. To know him was to love and implicitly trust him. I think that his lofty confidence in men, especially when they made a mistake, and the patience with which he bore with them and thus tided them over to greater helpfulness, was a marked trait in his character. I never knew its like in anyone else. It greatly impressed me in my missionary life. . . . . Somehow the verse that comes most naturally to my mind of Dr. Clark is that in Genesis, 'And Enoch walked with God: and he was not; for God took him.' In your own sorrow and loneliness you have the assurance of sympathetic prayers the world over."

"KYOTO, JAPAN, Feb. 23, 1896.

"MY DEAR MRS. CLARK:—

"The death of your honored husband, Rev. N. G. Clark, D. D., is felt by us here with unspeakable sorrow. I greatly sympathize with your bereavement, praying to God that He will guide you gently and lovingly during the

rest of your lonely sojourn on earth. May our heavenly Father turn all sorrow into divine hope and encouragement. It is also a great loss to us, not only as the loss of a personal friend and benefactor, but also as that of one who has devoted his life for New Japan; especially for the foundation of the Doshisha which maintains its present position largely through his constant and self-sacrificing help. . . . .

"With best Christian regards, I am

"Yours,

"KUMATO MORITA."[1]

"PRAGUE, Jan. 18, 1896.

"MRS. DR. CLARK, WEST ROXBURY, MASS.

"MY DEAR FRIEND:—The *Independent* has just brought me the afflicting news that our dearest Secretary Clark will be seen no more in this world for which he toiled so faithfully. Every missionary all along the line, although expecting this news, will feel a sense of deep personal loss and affliction. No one can feel this more keenly than myself. Ever since the day when he examined me in 1861 for admission to the University of Vermont he has been my truest friend. Never can I forget his loyalty to this mission when nearly every one was disheartened

[1] Dean of the Theological Department of the Doshisha.

over the obstacles in our way. Not for an hour did his courage fail him. In the ten years that I was left alone in this difficult field, his letters were always an inspiration to me. How thankful I am that he lived to see one feeble church grow to twelve, with nearly fifty out stations!

"In his last letter to me he speaks of the joy set before us, 'a joy that will stretch on in the ages to come.' He has entered upon the life eternal where he will ever have this joy in increasing measure, as thousands whom he never saw shall thank him for his faithful work. . . . . I feel so afflicted that I have not referred to your great sorrow. Do not think me selfish, but accept from my wife and myself the most heartfelt sympathy.

"Very sincerely yours,

"ALBERT W. CLARK."

"OORFA, TURKEY, Feb. 12, 1896.

"MY DEAR MRS. CLARK:—

"Having heard by last mail of the release of our beloved Dr. Clark, I cannot refrain from a word of sympathy and congratulation. I, from knowing your husband with his great, generous, loving heart for his missionaries, can to some degree imagine what he must have been in the home, and so picture your loss. He was to me personally as a father. I can never think

of him simply as my Board Secretary. The Lord himself reward him for his peculiar kindness to me when I felt almost alone in the world. . . . . I cannot in all eternity fail to remember the goodness he showed me.

"On the other hand, I rejoice that he is released before his mental condition showed more change through ill health and age; before he had suffered hearing of the awful state in this, one of his dear fields of Mission work; and before he should longer have the trial of physical suffering and waiting instead of actively serving. . . . . We are surrounded on all sides by the widows, the fatherless and the distressed. Our hearts would fail us but for continual faith in God.

"Very cordially and sympathetically yours, in memory of what you and yours have been through long years to the great family of missionaries, including

"CORINNA SHATTUCK."

"HARPOOT, TURKEY, Feb. 22, 1896.

"MY DEAR MRS. CLARK:—

"I need not tell you of the deep sympathy which we all feel for you in the death of your dear husband, nor that it is a personal loss to every missionary who was connected with the

missions under his care. Personally I have felt most grateful to him for the kindness and affection which he has shown to me ever since we met him in Aintab twenty-five years ago. I think there is no man from whom I have received so much help and encouragement in my missionary work as from him.

"When a child of God is called to his heavenly home, it always seems to me more an occasion of congratulation to surviving friends than of condolence; and I congratulate you most sincerely, not only because he has entered upon his rest, but because he lived a life so honored and so crowned with blessing to many souls in many lands.

"You know something of our circumstances here, but you can hardly know how the new work of caring for the distressed people about us, which Providence has recently put upon us, crowds us; so that I cannot write a long letter. . . . .

"Sincerely yours,

"H. N. BARNUM."

"MY DEAR MRS. CLARK:—

"I want to add for myself my love and sympathy for you. I cannot do more, for these are very full and busy days; but I want to as-

sure you that you are not forgotten in this poor and far off land. I am glad that Dr. Clark did not know of the terrible condition of things here till he reached those heavenly shores where he will understand things better and see things in a different light from what we do here; and thus he was spared much sorrow and distress. . . . . Our sympathies are called out continually; so that when we hear of our own loved ones as quietly going home to the joys of heaven, we can bless God and rejoice; as I doubt not you also do, while feeling your great loss. He was a noble man.

"Yours with much love,

"M. E. BARNUM."

"HOTEL BERKELEY, BOSTON,
"Jan. 10, 1896.

"MY DEAR MRS. CLARK:—

"How easy it is to follow dear Dr. Clark into the better world! How easy it is to think of the delightful surprises coming to him from many who have known him here, and from many in many lands who have known who he was and how he loved the kingdom! The missionaries have long been missing his precious and comforting letters. There could be none just like his. We have long felt that the

familiar room was lonely without him. O, how great a reality is his great, rich life! It will be to you, dear Mrs. Clark, a true satisfaction as in your loneliness you think over the past and realize the present emptiness, to know how all over the world your husband was so much loved and honored. . . . .

"Tenderly yours,

"S. B. CAPRON."[1]

From Ahmednagar, India, Rev. Robert Hume writes under date of April 24, 1896:

"My impression is that the duties of a foreign secretary of a large missionary society are so numerous and taxing, and his correspondence is often of so trying a character, that it is rare for him to make the missionaries feel both enthusiastically and tenderly attached to him as a man as well as to entertain cordial respect for him as an official. Dr. Clark was such a large man that for him I believe they felt not only confidence in him and gratitude to him as a secretary, but a deep personal attachment. . . . . When he saw mistakes or failings in us he judged these as kindly as he could and probably spoke of them as little as he could. He was so large that he simply

[1] Formerly of Madura Mission.

could not be merely a secretary writing official letters; and even official letters which he signed as 'Secretary' could not help having much of a personal character because he was so large-hearted. . . . . In all his plans for work on the mission field he had an eye for large things. He could see what were the most important lines and needs of the work, and his suggestions were inspiring.

". . . . . Dr. Clark was large in the range and character of his studies. When I went to his office for any purpose I felt it important to take as little as possible of his time, because I knew he was under pressure of correspondence and engagements. But it was instructive to see the number and character of the magazines and new books which were on or near his table. They showed that he read widely. . . . . It was not absolutely necessary that he should study the system of Buddhism; but he did so, and published an excellent paper on it.

". . . . . By the largeness of his vision and the depth of his sympathy he made me a better man and helped me to do better work. What more could he have done for me,—or through me, for others! Though we are sorry to lose his visible presence, I know he had so many physical ails that true regard for him would lead us to remember our Lord's words, 'If ye

loved me, ye would rejoice, because I said, I go unto the Father.' It is good for him. If we knew all, doubtless we could say, it is good for all and for the work of missions. Service being the life of heaven, I believe he is still helping the spread of the kingdom of God. . . . .

"I am

"Very sincerely yours,

"R. A. HUME."

"KYOTO, JAPAN, Feb. 20, 1896.

"DEAR MRS. CLARK:—

"The death of your honored husband, Rev. N. G. Clark, D. D., Secretary of the American Board, was heard of here with profound sorrow. It was very feelingly spoken of in our Faculty prayer meeting and later,—at a general meeting of the Doshisha Faculty,—the undersigned were appointed a committee to convey our deep sympathies with you in your bereavement, as well as our sense of personal and public loss in the death of your husband.

"Dr. Clark has long been a most earnest and constant friend of Japan. Our Doshisha especially has been the object of his thought and care. He believed in it, planned for it, worked for it, prayed for it and hoped much from its influence on New Japan. We could not wish

anything for our school more than that it should be what he hoped and desired; that it should do what he believed it could, through the power of the ever living Christ, do. His devotion to the interests of the school, and his constant readiness to aid the president and members of the Faculty, are a precious memory and, we feel, should stimulate each one of us in zeal in laboring for the school. Will you not pray that every member of the Faculty and every one connected with the institution may possess his high ideals and be animated by his pure Christian spirit?

"Again assuring you of our sympathy, we remain

"Very truly yours,

"M. L. GORDON,

"KUMATO MORITA,

"Committee of the Faculty."

IX

OFFICIAL

"BOSTON, Jan. 8, 1896.

"MY DEAR MRS. CLARK:—

"At a meeting of the Trustees of the American College for Girls at Constantinople held Tuesday, January 7th, the following minute was unanimously adopted:

"In the departure from this world of Secretary N. G. Clark, D. D., LL. D., on Friday, January 3d, 1896, the American College for Girls at Constantinople, which had its origin in the Home School commenced in 1871, has lost its earliest and constant advocate. The strong faith and wide reach of vision which permeated all his missionary work made his conception for this institution, at the beginning, embrace all which it is now accomplishing; and he laid before the Woman's Board of Missions broad plans which they adopted.

"To-day the Trustees record with deep and loving gratitude the great obligations of this institution to Secretary Clark for his wise counsel, intelligent sympathy and constant support.

"The Trustees hereby express to Mrs. Clark,

who shared in all the plans and labors of Secretary Clark, and to all his family, their deepest sympathy in this bereavement.

"*Resolved*, That a copy of these resolutions be sent to Mrs. Clark, and to the daughters, and to the College at Constantinople.

"Very cordially yours,

"E. HARRIET STANWOOD,

"Secretary pro tem."

"MY DEAR MRS. CLARK:—

"At the annual meeting of the International Institute for Girls in Spain, held at the residence of Mrs. John G. Webster in Boston, on January 27th, 1896, the following tribute was paid to the memory of Rev. Nathaniel George Clark, D. D., LL. D.

"For a quarter of a century Rev. Nathaniel G. Clark, for twenty-nine years the beloved foreign Secretary of the American Board of Commissioners for Foreign Missions, has been the warm friend and advocate of Mrs. Gulick's school,—now the International Institute for Girls in Spain. His clear intelligence and sound judgment gave him a deep conviction that higher education was essential to the best development of Christian character; and for this he was a strong advocate in evangelical work. This was one of the institutions which

he fostered for such a purpose. Being a member of the corporation, he was present at our last annual meeting, January 23d, 1895. On January 3d, 1896, he entered upon the reward of his faithful service in heaven.

"A prince in Israel, a wise counselor, an enthusiastic coworker, a friend of deep sympathies, has gone; and his loss is mourned entirely round the world.

"The International Institute for Girls in Spain shares in this loss, and we record with deep and loving gratitude our obligations for his efficient and constant support, and express most hearty sympathy with Mrs. Clark, who shared in all his labors, and with his family, in the bereavement sustained in his departure.

"It was voted that a copy of this tribute be sent to Mrs. Clark and to the daughters of Dr. Clark, Mrs. Reed and Mrs. Rollins.

"Yours in the fellowship of sorrow,

"CAROLINE BORDEN,

"Secretary."

At a meeting of the Trustees of Wellesley College, held February 6, 1896, the secretary presented the following memorial minute of our great loss. It was seconded in a warm tribute from Dr. Warren[1] and adopted by a rising vote:

[1] President of Boston University.

"It is the sad duty of your Secretary to record the removal by death of one of our original Trustees. Dr. Nathaniel George Clark was an honored and beloved member of this Board from its organization.

"His fine, trained mind; his experience as an educator in colleges and studying the needs of the world; with his warm, loving, Christian consecrated heart, made him the most valuable helper to us in forming the plans for the projected Wellesley College: and later, in carrying them forward. He stood ever ready to come to our help; in many difficult times his wisdom and tact guided to the best results: he shared in our counsels so long as strength permitted. . . . . .

"PAULINE A. DURANT,
"Secretary."

The President's annual report to the Board of Trustees of Wellesley College for the twelve months ending November 5, 1896, opens with the following paragraph:

"Rev. Nathaniel G. Clark, D. D., a member of the original Board of Trustees of Wellesley College and one of the petitioners for the first charter, died January 3d, 1896. Dr. Clark contributed to the solution of the intricate

problems which attended the incorporation and organization of the college, a long and varied practical experience in college questions and a recognized skill in affairs. His zeal for the higher Christian education of women brought him into the closest sympathy with the founders and their noble work. In the succeeding stages of her development, the young college had frequent occasion to appeal to his judgment and sagacity and never appealed in vain. Those statesmanlike qualities which enabled him to meet the ever increasing burdens of the greatest of his official charges he placed freely at her service. In the midst of the absorbing cares of the vast foreign field traversed by his energies, and the claims of various institutions in his own country, he yet had an ample place for Wellesley; and it is touching to recall the quickening attention with which he turned to a question of her interests, even when infirmities were fast closing about him."

"17 YARMOUTH ST., BOSTON,
"Jan. 7, 1896.

"MY DEAR MRS. CLARK:—

"At the meeting of the Woman's Board held this afternoon, the enclosed resolutions were unanimously passed; and I assure you it was no mere formal service, for very tender

words were spoken about Dr. Clark and many of us felt that we had lost a personal friend. He had a warm place in all our hearts.

"Yours with love,

"ELLEN C. PRATT,

"Recording Secretary."

"WHEREAS, it has pleased our all-wise Father to call from the earthly service to the heavenly our dear friend, Dr. N. G. Clark, for many years one of the foreign Secretaries of the American Board,—therefore;

"*Resolved*, That in this event the Woman's Board has lost one of its earliest, wisest and staunchest friends; one who gave loyal support and royal sympathy from the first inception of the work until the very last days of his life.

"*Resolved*, That we owe to him a large debt of gratitude and love for all his wise counsel and his unfailing helpfulness, and that we are grateful to our heavenly Father for this broad, loving, Christian guide and friend who has been spared to us for so many years.

"*Resolved*, That we extend to his wife and family our loving sympathy in this sorrow in which we are all mourners; and that a copy of these resolutions be sent to them and also placed upon our records."

Minute unanimously adopted by the American Board of Commissioners for Foreign Missions at its annual meeting at Toledo, Ohio, Oct. 7, 1896.

"With profound thanks to Almighty God, the Father of Light, we record our appreciation of the gifts bestowed by him upon our late beloved Foreign Secretary, Dr. Clark, and through him upon the officers, members and missions of this Board, which he served so successfully through the lifetime of a generation; in his own humble, personal hold upon the verities of our holy religion; in his stalwart and apostolic faith in the gospel's universal triumph; in his clear and philosophic apprehension of human nature in the identity of its fundamental needs and yet in all the diversity of its local and racial peculiarities; in his statesmanlike grasp of national conditions, and the problems involved in the purpose of universal evangelization; in the superb and intrepid courage with which, nevertheless, he confronted his work and so wrested from triumphs yet unachieved an ever present joy; and finally, in his charity, which grew more tender and trustful and comprehensive with the expanding horizon of his knowledge and experience, the unearthly radiance of which, in the closing days of his earthly life, has left with those who witnessed it their best conception of the life to come."

The following are given as showing the estimation in which he was held by those of his brother ministers who met him most familiarly:

"BOSTON, March 20, 1896.

"MY DEAR MRS. CLARK:—

"At the late meeting of the Winthrop Club the accompanying minute was passed to be recorded. In behalf of the Club, I send you this copy of our action that you may know how tenderly we cherish his memory.

"I am, Yours faithfully,

"EDWARD G. PORTER,

"Secretary."

"The Winthrop Club desires to put on record its deep sense of loss in the death of our beloved brother, the Rev. N. G. Clark, D. D., whose fellowship for many years we have enjoyed at our meetings; whose abilities have won our admiration; and whose lofty character and Christian devotion have drawn us to him in sincerest love. We rejoice in the memory of a friend so true, a counselor so wise, a leader so able, and a Christian so saintly and pure."

"CHELSEA, Mass., Feb. 3, 1896.

"MY DEAR MRS. CLARK:—

"At a meeting of the Suffolk North Association held in Pilgrim Hall this afternoon, the

following resolutions were unanimously adopted. They will convey to you, I trust, an intimation at least of our abounding love for the true saint of God who was your husband and our brother.

"Sincerely yours,

"CHARLES E. JEFFERSON,

"Scribe."

"In view of the death on January 3d, 1896, of the Rev. Nathaniel G. Clark, D. D., the venerated foreign Secretary of the American Board, we, the members of the Suffolk North Association to which he has for thirty years belonged, join in the following expression of our esteem and sorrow:

"With all who have known him, we render loving and reverent tribute to his noble personality, his ample mind, broad scholarship, wealth of learning, and above all, to the sweetness, simplicity and beauty of his Christian character. We record our deep appreciation of his lifelong service to the kingdom of God, to the churches of our own name at home and abroad, and, in particular, to the cause to which he gave the best of his life,—the work of missions; which has been beyond all we can tell or even know, dignified and advanced by his unremitting labors, statesmanlike plans and ideals, and by his splendid worth of character.

"Grateful that he has so long been one with

us in the fellowship of this Association, and grieved at his removal, we call to mind his ever welcome and helpful presence here. In social intercourse he was near, friendly and familiar to all; to many of us who are younger, even tender and fatherly; but in our more serious deliberations, by right of superior worth,

> He sat as chief,
> And dwelt as king in the army,
> (As one that comforteth the mourners).
> Unto him we gave ear and waited,
> And kept silence for his counsel.
> After his words we spake not again;
> And his speech dropped upon us
> And we waited for it as for the rain.

"We reach out our hand in sympathy to those in the circle of his home more sorely bereaved than we by the loss of his visible presence. We know that for them as for us his name is fragrant and his memory full of good cheer. Through him we have a larger trust in the power of righteousness, not only to endure, but to conquer and to charm. We shall tread our path with a better heart now that we see that even here, amid the shadow of toil and pain, 'the path of the just is as a shining light, that shineth more and more unto the perfect day.'"

PAPERS

SELECTED FROM THOSE

PRESENTED BY DR. CLARK

AT THE ANNUAL MEETINGS OF

THE AMERICAN BOARD

PAPERS BY DR. CLARK

A RETROSPECT

A paper presented at the Annual Meeting of the Board at Madison, Wis., October 11, 1894.

The Annual Meeting of the American Board at Chicago in 1865 was one of gladness. The great war had just closed. The cause of freedom had triumphed. A grander future was opening before the American church, a grander opportunity before this Board. Resolutions were adopted expressive of hearty thanksgiving, not merely for the close of the long struggle, but for the loyalty of our constituency, which had brought us through those four years, so full of distracting influences and of financial stress, not only without a debt but with a balance in the treasury. Mr. Treat, then the Home Secretary, to whose prudence and sagacity this happy result was largely due, alive to every opportunity, presented a stirring paper

on "Obligations of American Christians to Foreign Missions." Though the funds had been so well sustained, the missionary force had fallen off. Young men had gone into the army who might otherwise have entered our service, twelve of whom did so afterward, while some, including two sons of missionaries, lost their lives during the war. Two missionaries had given up successful work abroad to come home and serve their country in her time of need. One[1] of these fell on the battlefield; the other[2] marched with Sherman to the sea and, after the surrender of Lee, reported at once at the Missionary Rooms for duty at his old post in Turkey. Since that time many changes have occurred in the membership of the Board as well as in the missionary ranks. Of the fifty-three corporate members present at the meeting in Chicago, only six now remain; while, of the two hundred and three corporate members then enrolled, less than a dozen names are now on the list. At the Missionary Rooms, of the Prudential Committee and executive officers, only one remains, Mr. Langdon S. Ward, whose faithful services for the eleven years previous in the Treasurer's department led to his appointment at that meeting as Treasurer in full. The Secretaries' clerk, Mr. Chapin, still con-

[1] George W. Dunmore. [2] I. F. Pettibone.

tinues at his post, as indispensable as ever. In looking at the list of missionaries only fifty-six names yet remain. Many who then filled a large place in the affectionate regards of the churches have given place to others. The names of men like Goodell and Dwight, Schneider and Pratt, Perkins and Stoddard, Calhoun and Thomson, Bushnell, Lindley, and Grout, Ballantine and Bissell, Tracy and Rendall, Spaulding and Hastings, Sturges and Doane, are missing from our records; yet it is our satisfaction to feel that the men and women who have taken their places are not less earnest, not less consecrated, not less successful in pushing forward the work of Christ. No less marked is the change that has occurred in the ranks of those who were wont to stand upon the platform of the Board, where were seen the leading men of both the Presbyterian and Congregational denominations—such men as Mark Hopkins, William E. Dodge, Albert Barnes, Leonard Bacon, Joseph P. Thompson, William Adams, Governors Buckingham, Page, and Washburn, Chancellor Walworth, Theodore Frelinghuysen, Gardiner Spring, John Todd, and Samuel H. Cox, not mentioning others of the dead and living, men of widely differing theological opinions and views of ecclesiastical polity, yet at one in the great inter-

ests of the kingdom of God, the grandest illustration of Christian unity then given to the world.

At this meeting, at the request of Dr. Anderson, who had so long and so ably held the office of Foreign Secretary of the Board, a new Secretary was elected to lighten his labors and to succeed him in office at the close of another year. It is needless here to speak of the value of Dr. Anderson's work, so fully recognized by the Board and by the Christian world. But, after nearly thirty years, his successor, now himself the retiring Secretary, begs to be allowed a word of personal tribute to the fatherly kindness, the delicate consideration, which marked all of Dr. Anderson's relations with himself during the period of their associated labor, and to the Christian grace which enabled him in so generous a spirit to pass over his work into the hands of another.

The general policy of the Board had been settled substantially in accordance with the principle laid down by Dr. Anderson; namely, the establishment of independent, self-supporting, self-governing, self-propagating churches. This was the one aim and purpose in every mission field. Confidence was felt in the gospel as the one great agency to be used in the furtherance of this work. Education, except for

the native preachers, was limited to the reading of the Scriptures in the language of the people. Churches had been organized, but no adequate preparation had been made in any field for the training of a native ministry to care for them and to push on the work of evangelization. The work was widespread. Beginnings had been made at many points, but with a few notable exceptions the churches as yet were small and feeble.

For the first four years the new Secretary endeavored to carry forward the work of the foreign department on the lines marked out by his predecessor and generally accepted by the missions. He was in the meantime becoming acquainted with the condition of the different fields and with the methods pursued by other missionary societies. It was his aim in his correspondence and social intercourse with missionaries to enter into close personal, rather than merely official, relations with them. He would be a fellow-laborer with them in all their work and trials, as a helper at this end of the line; and through such direct personal relations he hoped to do his best work for the cause. As one result of this course, the foreign correspondence has increased from an average of twenty-five hundred pages yearly to nearly fifteen thousand, now shared by two

Secretaries, not including thousands of pages of home correspondence.

The most marked event of these earlier years was the great movement in 1868 which has ended in the establishment of Woman's Boards in connection not only with the American Board but with other missionary societies in this country and Great Britain. Work for women had not been wholly neglected prior to this: the wives of missionaries had done what they could and a few unmarried women had been sent out. Maria Ogden was making out the roll of the thousand Hawaiian girls and young women who had been brought under her personal influence; Eliza Agnew had started the Oodooville Seminary in Ceylon, which was to be a blessing to thousands of young women in that island; Myra Proctor, through her Seminary at Aintab, had begun a work which was to reach five thousand girls and women in the Central Turkey Mission, enabling them to read the Scriptures in their own native tongue; Fidelia Fisk was already doing a great evangelistic work for the spiritual welfare of Nestorian girls in connection with the Seminary at Oroomiah; and Maria West was laying up stores of missionary experience, which she afterward was to set forth so eloquently in her "Romance of Missions." Still, there was no general

recognition of woman's essential part in the great missionary enterprise. The work accomplished by American women during the war time through the Christian Commission and, later, the successful beginning of the Union Missionary Society of New York were awakening attention and led a few devoted Christian women in Boston, after much thought and prayer, to confer with the Foreign Secretary in reference to the formation of a society that should be auxiliary to the American Board. The great work of this Board was only begun, and could never look to completion till woman was reached. Yet the position of woman everywhere in mission fields has been such as to make it practically impossible to reach her. Now, however, through the power of the gospel over the hearts of converted men and through the influence of missionary homes, the time had come when something more might be attempted in her behalf. Recognizing the situation, the Foreign Secretary was only too glad to welcome this new movement and to render every aid in his power to such women as Mrs. Albert Bowker, Mrs. Homer Bartlett, Mrs. Daniel Safford, Mrs. Charles Scudder, Mrs. Samuel Hubbard, Mrs. Linus Child, not to mention others of like spirit, whose names are worthy to be recorded with those of the women

whom Paul commends as his helpers in the gospel. Out of a conference with some of these came the first organization of a Woman's Board of Missions, whose headquarters were at Boston. Later in the year, and in the same spirit, was formed the Woman's Board of the Interior; later still another on the Pacific slope and one in the Hawaiian islands, till these Boards have now extended their influence into almost every church throughout our land and have become most valuable auxiliaries at home and abroad.

Another memorable conference, big with results though attracting little notice at the time, was held at the house of the Foreign Secretary during the same year. An Amherst student on a vacation tramp came to that house for a night, and in the morning, after leading at family prayers with great simplicity and earnestness, he took the hand of the Secretary in both his, saying, "You must send missionaries to my country." He would take no denial. As when six years later he stood before the Board at Rutland pleading for a Christian college in Japan and saying, "I will not sit down until you promise," so now to every plea that the Board had already more work than it could well carry on came the same response, "You must send missionaries to my country." Such

was the birth of the Japan Mission. The son of a former Secretary of this Board went out the next year as the first missionary to Japan. Others followed. In the spring of 1874 two churches were organized, and now seventy churches are reported, forty-three of them entirely self-supporting, with a membership of over eleven thousand. Here has grown up a Christian university with its schools of science, political economy, and theology, its hospital, and its training school for nurses. Here also are a college for women, a school for Bible workers, and one for kindergarten workers. In short, here have been set in operation, within the space of twenty-five years, all the agencies for a broad Christian culture from kindergarten to university. Thus have been answered the prayers of Joseph Neesima, thus realized the hopes of his generous benefactor, Alpheus Hardy, so long the honored chairman of the Prudential Committee of this Board.

In the spring of 1870 the Foreign Secretary was sent by the Prudential Committee to represent the American Board at the Jubilee commemorative of the establishment of a mission in the Hawaiian Islands. The journey was accomplished in sixteen days instead of the one hundred and sixty required for the first missionaries. In place of the barren shore and the

rude heathen was the beautiful city of Honolulu. The steamer arrived at nine o'clock in the evening, and at ten o'clock the Secretary was taking coffee with a choice company of missionary friends who gathered to meet him. This was but a type of the hospitality bestowed on him, as a representative of the Board, during his stay of thirty days on the islands. The days were too few to enable him to accept all the invitations to breakfast, dinner and tea, from these most hospitable people. He was the guest of Dr. Judd, to whom more than to any other man are the Hawaiian people indebted for their independence. The great day of the Jubilee was June 15, when seven thousand people, including the king, cabinet, government officials, and representatives from various educational institutions were present. The eight hundred Sunday-school children in their holiday attire, and probably an equal number of men and women past fifty years of age, born in heathenism, now sitting clothed and in their right minds, were evidences of what the gospel had done. A heathen nation had been evangelized; the institutions of Christianity had been adopted; fifty-six thousand persons had been enrolled as members of Christian churches; the mission had been formally closed; a Hawaiian Board had been organized for Christian

work at home and for carrying the gospel to the islands beyond. This work had been accomplished for a people isolated from the great currents of the world's civilization, and it would have been sufficient had the Hawaiian Islands remained as separate as they were at first. But the type of social life was low, and the education received was not broad and thorough enough to enable the Christians to withstand the incoming tide of unfavorable influences from abroad. Seeing this, the Secretary at once initiated efforts for the social elevation of the people and a system for the more thorough instruction of the native ministry, which has since culminated in the Theological Institute, so successfully carrried on by Dr. Hyde.

In the autumn of this year, 1870, occurred an event memorable in the history of this Board. This was the withdrawal of a large portion of the Presbyterian constituency and the passing over to them, as in duty bound, of some of the missions which the two denominations had been developing together. This withdrawal naturally resulted from the union of the two branches of the Presbyterian Church and was made without any loss of good feeling and with the fullest confidence that it would promote a larger interest and grander work in the cause

of foreign missions. This confidence has been justified by the event. In the division of the field, the Syrian, the Nestorian, and the Gaboon missions, together with several among the North American Indians, were transferred to the Presbyterian Board. It was no easy matter for those who had labored together so long and so happily to part company. The names of some of the missionaries connected with these missions were very dear to the entire constituency of the Board. When the transfer of the Nestorian Mission was in question, a single vote turned the scale, the Chairman of the Prudential Committee (Charles Stoddard) saying he could not vote away his brother's grave. The members of the Syrian Mission, though mostly Presbyterians, were very loth to leave the old Board. Five years later, Dr. Calhoun, long known in the East as the "Saint of Mount Lebanon," as he came forward on the platform of the Board at Chicago, stirred all hearts by the words, "I am getting to be an old man: I am losing my memory; I cannot remember that I do not belong to the American Board."

In the spring of 1871 a furlough, needed for rest and change, was improved by the Foreign Secretary to visit the missions in the Levant. A few days were spent in Egypt and in Syria with old friends, now of the Presbyterian

Board; and some two months in visiting the stations of the Central Turkey Mission—Tarsus, Adana, Aintab, Marash, and Antioch—and in attending at Aintab the annual meeting of the mission. On this journey the Secretary was accompanied by Mrs. Clark,—who thus visited places in the interior where no American woman except the missionaries had been before,—by Dr. and Mrs. Wood, of Constantinople, Dr. Trowbridge, afterward President of Central Turkey College, and Dr. Calhoun, of the Syrian Mission, whose companionship and delightful conversation during these days of slow travel on horseback were felt by all to be a rare privilege. The opportunity was improved to attend a session of the Cilicia Union of Armenian churches at Adana and to hold a conference the following evening with native Christians as well as missionaries, which resulted in the establishment, a few years later, of the Central Turkey College. What the Secretary saw on this trip—the well-ordered proceedings of the Cilicia Union; the able pastors; the strong churches at Aintab and Marash, the largest in all our mission fields; Miss Proctor's Seminary for Girls, where teachers were trained for village schools throughout the whole field; the theological seminary already in operation and the college in prospect—

all suggested the early close of distinctively missionary work in this part of the Turkish empire.

After this came a visit at Constantinople in attendance on the annual meeting of the Western Turkey Mission and in conference with missionaries from the interior stations of that mission, which the lateness of the season prevented his visiting in person. Points of deep interest to the Secretary in this ancient and world-renowned city were the new Bible House —a center of Christian influence for the whole Turkish empire—and Robert College, flying the American flag on the heights of the Bosphorus and already gathering in pupils from every nationality of the Orient, an outgrowth of our work and a memorial of the indomitable energy of Cyrus Hamlin. The success of this latter enterprise had encouraged the Woman's Board to undertake a work for the higher education of young women of the better classes and thus to give a wider range to the best Christian influences; and while in this city the Secretary assisted in the final arrangements for opening the Constantinople Home, since developed into the American College for Girls.

From Constantinople, with the venerable Dr. Riggs and Dr. E. E. Bliss, the Secretary visited European Turkey. The journey from Bourgas

on the Black Sea overland to Eski Zaghra in company with those venerable missionaries will not soon be forgotten. The discomfort of Turkish khans was made more tolerable by the genial humor of Dr. Bliss, who could turn every trial into an occasion for pleasantry. Dr. Riggs, who was taking with him the first bound copy of his translation of the Scriptures into the Bulgarian language, when asked whether his thirty years' familiarity with the Bible in translating it into Turkish, Armenian, and Bulgarian had not made it almost a common book to him, replied: "By no means; I come to it every time with deeper reverence." At Eski Zaghra we laid this Bible on the table, and kneeling around it with the missionaries then in the field we formally organized the mission to the Bulgarians, known as the European Turkey Mission,[1] the first mission of this Board which had from the beginning the Bible in the language of the common people.

In the autumn of this year the Board met at Salem, and a special effort seemed to have been made on the part of many to attend that meeting and to give assurance to the executive officers and Prudential Committee that, though we had been called to part with many loved friends and with no inconsiderable portion of

[1] Previously a part of the Western Turkey Mission.

our financial strength, the Congregationalists as a body were prepared to assume the work and carry it forward with energy. The attendance of corporate members and of other friends was quite as large as usual, and a spirit of generous enthusiasm seemed to pervade all minds and hearts. Especially grateful to us was the presence of old time Presbyterian friends; some of whom—preëminently our beloved Vice President, the Hon. William E. Dodge—continued with us to the end of their earthly lives, and some of whom, to our joy and comfort, are with us to this day.

As one indication of the hopeful sentiment and in view of the fact that by the closing of the mission to the Hawaiian Islands and the transfers to the Presbyterian Board the number of our missions had been reduced from twenty to thirteen, and the actual missionary force to two hundred and forty-seven, it was resolved to take up work in papal lands, with the understanding, however, that a separate collection should be taken in the churches for the support of this new enterprise. Hence a beginning was made during the next year in Mexico, Spain, Austria, and Italy. In the first three countries mentioned the work was new and was undertaken, not in the expectation of bringing the great body of the people to the acceptance of

Protestantism, but with the simple purpose of introducing the leaven of a pure gospel, which might in due time work out its appropriate results. There was some hesitancy on the part of members of the Board as to taking up work in nominally Christian lands, but the experiment had already been tried among Greeks and Armenians so successfully as to warrant the attempt. The results that have followed have certainly vindicated the wisdom of the Board in entering upon this work. The need of the gospel has been demonstrated beyond all question, and the difficulties have not been less than in non-Christian countries, in some respects even greater. Yet the success has also been greater in proportion to the effort. In Italy the attempt was made to coöperate with the evangelical churches of that country, which had been gathered largely through the labors of the American and Foreign Christian Union; but after a year's experience it was found quite impossible to harmonize methods already well established for the conduct of the work in that field with those universally recognized and adopted in missions of the American Board; and so the Board after a vigorous effort to introduce what it felt to be wiser methods, through the agency of such men as Dr. Luther H. Gulick and Dr. H. N. Barnum, specially de-

tailed for that purpose, formally withdrew from its work in that country—attractive as was the field to many of our constituency.

In consequence of the failure of the churches to take a second collection, the work in Spain and Austria has not been enlarged as originally planned nor sustained as its best interests require. The results, however, have been so favorable that at no time has it seemed wise to give up any one of these missions. Indeed no mission gives more promise at the present time than that in Austria; while in Spain the Girls' School at San Sebastian has achieved a reputation which has done honor to the Christian name and set an example of what true Christian education may do for woman. In Mexico our missions are quietly leavening the popular mind and overcoming difficulties and objections that stand in the way of progress in papal lands.

In 1876, in view of the anticipated retirement of Secretary Treat, Rev. Dr. E. K. Alden was called to take up the duties of Secretary in the Home Department, which office he filled for seventeen years with great ability and conscientious fidelity to his convictions of duty.[1]

No further change occurred in the fields of

[1] On his resignation in 1893, he was succeeded by the Rev. C. H. Daniels, D. D.

the Board or in its general work, which was prosecuted on well-established lines, until 1880. There had been a steady growth in all the missions. New work had been taken up wherever in answer to the prayers of the Church new doors had been opened. During the eight years from 1870 to 1878 there had been an increase of one hundred (from two hundred and forty-seven to three hundred and forty-nine) in the missionary force and about one hundred new places occupied, while the number of churches had increased from one hundred and seventy-two to two hundred and forty-eight, with a gain in membership of more than five thousand; and yet there had been no increase in the average annual receipts of the Board. Thus it was that now, when open doors were so many, the field already occupied so wide, its requirements so great, special calls for enlargement made at so many points, it was no longer possible to continue this policy. The attempt to do so had resulted in debts reported year after year and bravely met by special contributions, as on that memorable occasion at Providence in 1877 when $48,000 was pledged in less than an hour, until at last the best friends of the Board felt that at whatever cost the outlay must be limited to the actual receipts. The enthusiasm manifested in great public meetings

was not a safe basis for appropriations; it did not materialize in drafts on the Barings. The Foreign Secretary was obliged to say to the Board at the Annual Meeting of 1878 that not less than the sum of $100,000 was needed to carry forward wisely and well the work in hand; and in view of the public sentiment in reference to debts it would be necessary to cut down appropriations very largely at every point and perhaps to close some of the missions. When this sad message went out there was a cry of distress from every field and the burden was almost too heavy to be borne. Those were sad days at the Missionary Rooms. The prospect seemed darker and darker until word came one day in March, 1879, of a legacy of $1,000,000 from one who had read for years the *Missionary Herald* and believed in the business management of the Board, Mr. Asa Otis, of New London, Conn. Within twenty-four hours after the tidings came, the good news was borne at lightning speed to every mission of instant relief for the most pressing needs to the amount of over $40,000; and before the close of the year over $160,000 were appropriated from this source. This legacy brought joy and courage to the depressed and disheartened missionaries at every point, and for several years the word "retrenchment" was not known, while careful

economy was insisted upon in order to the wisest and best use of the great gift. At the next meeting of the Board it was voted that "the portion of the Otis bequest not yet expended be severally appropriated at once to the three purposes indicated in the report; namely, one third to the educational work for raising up a native ministry, one third to the enlargement of evangelistic work in fields already occupied, and the remaining third to the exploration, opening, and support of new missions, giving especial prominence to the demands and the opportunity presented in Africa."

In order that this last work might be wisely done the Rev. J. O. Means, D. D. was at once employed to examine into the opportunities for enlarged work in the Dark Continent. He studied that field as thoroughly as possible, visiting Europe to consult the best sources of information, and on his return to this country presented an elaborate report to the Board at its Annual Meeting in 1879. His investigations led to the establishment of two new missions in Africa, known as the West Central and East Central African Missions; and whatever success has been achieved in these missions is undoubtedly due in large measure to the fidelity and practical wisdom shown by Dr. Means; to whom, when the need was felt of an

additional Secretary, attention was at once directed as the man preëminently fitted to take up this new work, which was placed in his charge on his election to office in 1880. Unfortunately he was not to develop the work he had begun. Though he left to us as a precious memorial of his service his invaluable papers on Africa and the mission he organized on its west coast, it is not easy to estimate the loss to the work of his stores of information and experience all ready for use.

Besides this work in Africa the Otis legacy enabled the Board to open, in 1882, a new mission in Northern China, known as the Shansi Mission, and one in Northern Mexico. The next year missions were established in Hong Kong, now called the South China Mission, and in Northern Japan. These new enterprises in Mexico and Japan have since been incorporated with the older missions of the Board in those lands.

In 1883 the mission to the Dakotas, the last of the Board's many missions among the aborigines of this country, was transferred to the American Missionary Association, in accordance with the conviction widely entertained that the American Board should engage in work only in foreign lands, leaving our own country to the care of home organizations.

In the spring of the same year, 1883, a deputation, consisting of President A. L. Chapin, Professor C. M. Mead, Elbridge Torrey, Esq., and the Home and Foreign Secretaries, was sent by the Board to Constantinople to adjust difficulties long pending which were seriously affecting the welfare and progress of missionary work among the Armenians. On the way out the two Secretaries spent a few days very delightfully in visiting the mission in Spain where, though the missionary force had been reduced to a single family and one lady teacher, the evangelistic work, carried on largely by native pastors, and the character and promise of Mrs. Gulick's School for Girls, since become such a power for good, afforded the visitors great satisfaction and encouragement. At Constantinople the labors of the deputation were eminently successful. The thorough and candid investigation of all matters of difference satisfied the Armenians that the intentions of the Board toward them were kind and generous; and some new plans by which they should be brought into closer relations with the missionaries have been attended by the happiest results.

On their homeward way the two Secretaries improved the opportunity to visit the mission to Austria, where a single missionary was

bravely holding the fort and laboring to revive the traditions of a purer faith in the land of Huss. Of the warm-hearted welcome given them by the Bohemian believers there is not time now to speak, nor of their earnest and self-sacrificing spirit, which gave promise of the successful work now in progress.

During the absence of this deputation Dr. Means was left practically in charge of the entire work, both home and foreign, and the burden proved too heavy for him. His conscientious fidelity to every trust made him unsparing of his health and strength, and with the loyalty of a Christian soldier he remained unflinchingly at his post until help arrived by the return of the Home Secretary, when he was forced to lay down the work which was never to be resumed by him. He was succeeded in office by the Rev. Judson Smith, D. D., who was elected Secretary in 1884 and has conducted the work in his department with marked energy and faithfulness up to the present time. He at once took in hand the missions in Africa, to which were afterward added three of the missions in Turkey, with those in China and in the Pacific Islands, thus making as nearly as possible an equal division between the two Foreign Secretaries.

The opening of new missions and the steady

growth of work in the old fields had so increased current expenditures that the annual receipts, though since 1879 they had risen to an average of more than $370,000, were by no means adequate to our needs. Two-thirds of the Otis legacy had been already spent. It was therefore with great joy and gratitude that we received another bequest, amounting to more than half a million dollars, from Samuel W. Swett, of Jamaica Plain, Mass. This noble gift came in most opportunely to meet the demands of the ever expanding work.[1]

One other visit to a mission field remains to be noted. In the year 1886 the senior Secretary went to Chihuahua, at the request of the missionaries in Mexico, to attend their annual meeting, to share in their discussions of pending questions, and to become better acquainted with the condition of the field and the necessities of the work. Other boards have seemed to value more highly than our own the visits of secretaries to the foreign fields. Urgent invitations have often come to the Foreign Secretaries, especially from China and Japan, as well as from Africa and India. Such visits

[1] It is known that he had been specially impressed, as a commercial man, having vessels sailing in the Pacific Ocean, with the good work accomplished by the missionaries of the American Board at the Sandwich Islands.

the retiring Secretary would gladly have made and has thought that the best interests of the cause would have thus been promoted and closer relations kept up between the workers at home and abroad. He would therefore most heartily commend them to those who may succeed him in this department of labor and to the thoughtful consideration of the Prudential Committee.

The work of the past ten years has been sufficient to engage the best efforts of the two Foreign Secretaries. They have been years of quiet, steady progress and enlargement, not according to the opportunities offered, but according to the means at the disposal of the Prudential Committee. No new mission has been established, but strenuous efforts have been made to cultivate the fields already in hand. In some respects this period corresponds very closely to the one already referred to, 1870–78. The opportunities for advance on every hand have far exceeded the ability of the missionary force. The hope that the enlargement which followed the two bequests would be amply sustained by the churches has not been fully realized. It was judged best to use the bequests for current work, as far as it could be done with wise economy, rather than to fund them for future needs. Hence the enlargement of the work, which has steadily

gained in breadth and power; while the receipts, though advancing somewhat, have not kept pace with the growing needs.

During the last ten years the number of places where the gospel is regularly preached has increased by seventy-five per cent. (from eight hundred and twenty-six to one thousand four hundred and twenty-nine); and the number of missionaries, by thirty-one per cent. (from four hundred and twenty-nine to five hundred and seventy-one); while the advance in donations, including those from the Woman's Boards, has been only about twenty per cent. ($3,528,930 to $4,251,302), on the average of the preceding decade. This explains the necessity for retrenchment and the renewed cry of distress that comes up from the mission fields. These things ought not so to be. This simple statement ought to secure speedy relief.

At the close of this review of nearly thirty years, let us revert to the controlling purpose of missionary effort—the development of self-supporting churches—and note the advance on certain lines of missionary policy which has been found needful in order to its realization.

I. SELF-SUPPORT

Thirty years ago very little had been done in this direction beyond setting forth the general

principle. The churches were gathered from the humblest classes, and no little effort was required to arouse in them any sense of personal responsibility for the support of their own churches and schools. Their condition was so wretched in most instances as to lead the missionaries to feel that any attempt to secure funds from them would be utterly useless. The first decided movement in this direction was made by the Rev. C. H. Wheeler, D. D., of Harpoot, in the publication of his volume entitled "Ten Years on the Euphrates." This was largely a record of the author's experience and was received by different missions of the Board with comparatively little favor at first, though more and more appreciated as time went on. One favorite maxim of Dr. Wheeler's may well be quoted, that no Christian man or woman, however poor, should be denied the privilege of Christian giving. An auxiliary to this movement was found in a "Sermon on Tithes" by "Blind Hovhannes," more commonly known as "John Concordance." This sermon, delivered to one of the poorest congregations in all Eastern Turkey, was circulated by thousands and tens of thousands in this country and in Great Britain. The principle of self-support was fully and fairly set forth by these publications, and every effort has been

made to secure its general acceptance in mission fields. The result is that, from less than $5,000 annually raised by native churches as late as thirty years ago, the amount has increased to more than $100,000 a year. Of course the results vary in different missions, according to the pecuniary circumstances of the people. In India, in view of the abject poverty so widely prevalent and the ignorance of industrial pursuits which might furnish a livelihood, comparatively little can be done. Where millions of people lie down at night hungry on the bare ground, it is idle to expect much in the way of funds for building churches or supporting pastors and schools. In Japan, on the other hand, the churches have been largely independent from the first. Forty-three out of seventy are reported as self-supporting, and church edifices suited to their wants are built by the people themselves. The practice of self-support is now generally accepted as the condition of the best spiritual life.

II. HIGHER CHRISTIAN EDUCATION

Closely connected with the matter of self-support is that of higher Christian education and also of industrial training, not only for the sake of raising up an efficient native ministry, but of awakening a new life and energy on the

part of believers, which shall lead to habits of industry and to a better livelihood generally among the people. The principle adopted in the Hawaiian Islands and largely in Micronesia, and generally in the earlier missions of the Board, was that all a Christian people owe to the unevangelized is simply instruction in the gospel of Christ, and that all efforts for education should be limited strictly to the training of native evangelists. The English language was not to be taught, but only the vernacular; and, in the native languages even, no instruction in the arts or sciences was to be given, nothing beyond the reading of the Scriptures. This seems to have been the general plan pursued by most missionary societies; but the history of missions has shown that for the development of a Christian community, whose membership should be vigorous and self-reliant, competent to support and advance the religious institutions necessary for a permanent Christian civilization, some broader view of the education required must be adopted. The experience of the Board in the Sandwich Islands, and also in India after thirty and more years of missionary labor there, is sufficient to illustrate the inadequacy of this early view of missionary education. Of late years vigorous efforts have been made to supplement the work begun in

these different fields, by the institution of high schools and colleges that should be adequate to the needs of the people. It is now recognized that Christianity means more than simply instruction in the vital elements of the gospel: it enters into the entire life of man; and the wisest culture is that which considers him in his intellectual and social as well as in his spiritual life. It is only as the man and the whole man is developed that Christianity vindicates its claim to the sovereignty of human hearts.

By reason of the present rapid means of intercommunication, nations are brought together, and no Christian community, even on mission ground, can escape the invasion of false theories of science, of morals, or of religion. The conceptions of materialism and humanitarianism must be met by the larger conceptions of Christian thought. In view of these considerations, it is with special satisfaction that we note the progress of higher Christian education in all our mission fields during the last twenty-five years. Within that time our high schools have increased in number from fifteen to one hundred and thirty-three. These are emphatically Christian schools, the larger portion of the graduates going out as professed followers of Christ, to diffuse the best influences of

the gospel in their homes and in the churches to which they belong. The same period has also witnessed the establishment of our eleven Christian colleges, including three for women, and our seven theological seminaries, to whose students the best thought of the world is now accessible through the medium of the English language. To these have lately been added a school for nurses and three training schools for Bible women. As hardly less important to the future Christian community should be mentioned the beginnings of training for kindergarten work in several of our mission stations. As centers of intellectual and spiritual life and power, who can estimate the value of these institutions to the future of our work? Already do we see results in the growth of our mission churches in Christian character as well as in numbers.

Wide as is the range of our educational efforts, from the kindergarten to the Christian university, one department, in which we have made some small beginnings,—that of industrial education,—yet remains to be developed. At present in some of the older missions every advance in our missionary work adds new burdens to the mission treasury. Yet there must be a limit somewhere to what the churches at home can do; and that limit will fall far within

the limit of work needed in the foreign field. Hence the importance of industrial education and manual training, helping our Christian communities to help themselves and to carry on the work we have begun. Through this broad work for man as man in the fulness of his being, Christianity now commends itself to the acceptance of men of every race and clime. Thus shall it be known by its works; even as our Lord said: "If ye believe not me, believe the works."

The results of the work during the twenty-nine years under review, as far as numbers can express results, may be summed up briefly as follows: In the missions now under the charge of this Board, the number of regular preaching places has increased from 236 to 1,429; of missionaries from 221 to 571; of native laborers of different grades from 629 to 2,870; the number received into church fellowship on confession of their faith from 418 in 1865 to 3,055 this year, and the total church membership from 4,968 to 40,871. This increase is due largely to the various agencies of the Woman's Boards, the Christian training of our higher institutions of learning, and to a better trained and more numerous native agency. In the educational department the number of high schools and colleges for both sexes has increased more than

ninefold (15 to 144), and the number of pupils from 422 to 7,841, more than eighteenfold: while the total number under instruction has increased from 8,817 to 50,406. But these figures, encouraging as they are, give a very inadequate conception of the breadth of the changes in the moral and social life of the peoples among whom we labor, or of the opportunities given on every hand for enlargement, of the vantage ground gained for yet greater and more rapid advances through the influence of so many Christian homes, of so many churches as centers of life and light, of Christian literature introducing through millions of pages the best thought and sentiment of the world into the languages spoken by more than a hundred millions of people.

In view of all these results the retiring Secretary cannot lay down his work without grateful acknowledgment first of all to the Head of the Church for the privilege, the unspeakable privilege, of serving in so noble a cause; to the members of this Board for their generous consideration during so long a period; and to the Prudential Committee, always kind and considerate, many of whom, amid pressing cares of their own, have been constant in attendance and have given so much time and thought to the interests of this Board. It is needless in

this presence to do more than name such men as Augustus C. Thompson, with his minute and world-wide knowledge of missionary work; Isaac R. Worcester, whose sound judgment and wise counsels are still fresh in memory; Nehemiah Adams, of an earlier day, whose presence in the Committee Room was felt as a benediction; or such laymen as Charles Stoddard, Linus Child, Abner Kingman, J. Russell Bradford, Alpheus Hardy, Ezra Farnsworth, and Elbridge Torrey, not to speak of others whose names will readily occur to all. Especially would he recall his indebtedness to the late Dr. Worcester and to Dr. Strong, of the editorial department, always ready with a helping hand, who at different times have taken charge of his correspondence in seasons of illness or of absence abroad, and who, by the considerate carefulness with which every trust to them was fulfilled, have contributed not a little to the welfare of the cause; to the missionaries, who have only too warmly appreciated what he has tried to do for them, whose words of love and sympathy have often given him new courage and hope, and whose tender farewells in these last days of his official connection with them have been doubly precious; to the many personal friends who have been ready to respond with special gifts and words of cheer in darkest

days; to the officials of the Woman's Boards, always cordial and helpful; to those associated with him in the Missionary Rooms, from the various employés so thorough and faithful in all details, to the executive officers with whom he has been so closely connected, especially to those younger associates, Dr. Daniels and Dr. Barton, whose kindly support under his increasing disabilities has been so grateful to him during the past year. Nor would he be unmindful in this presence of the helpfulness of one who during all these years, "for better, for worse, in sickness and in health," has shared with him all the varied experiences of a missionary Secretary, has welcomed so many missionaries to his home, and in these last few weeks has made possible the preparation of this paper.

With these and such as these, at home and abroad, it has been a delight to be associated in Christian work. Men pass away, institutions abide; the workers change, the work goes on. The kingdoms of this world shall yet become the kingdoms of our Lord and of his Christ. Unto this sublime end are we, even we, permitted to be "workers together with God." To this her privilege let the Church arise, "the glory of the Lord being risen upon her."

TWO UNSOLVED MISSION PROBLEMS

A paper presented at the Annual Meeting, Worcester, October 11, 1893.

MANY problems that came up for consideration on the opening of the foreign missionary work have been settled by practical experience, yet there are some still waiting solution, two of which will be suggested in this paper. One of these relates to the use and limits of industrial education in the mission field; the other to unity in the presentation of the gospel message to the unevangelized world.

I. We will first consider the use and limits of industrial education in the mission field. The necessity of education in general as a means of raising up a native agency to take up and carry forward the work of the missionary is everywhere recognized. It is a missionary principle that education must follow the gospel, not precede it. Efforts have sometimes been made to win sympathy and respect by the introduction of education as preparatory to the reception of the gospel. It has been supposed in some countries that the native mind was not capable of receiving spiritual truths without prelimi-

nary training. This experiment was tried largely in the early history of the India missions,—especially in the Marathi Mission,—where thousands of youth were brought into schools and large expense was incurred without any spiritual results. In the Hawaiian Islands farmers and mechanics were sent out with the earlier missionaries, but their efforts were of no avail as preparing the way for the gospel. This experiment, in one form or another, has been attempted in many mission fields by different Boards, but with little success. More important than any result achieved in the lines proposed has been the lesson learned that civilization in any form does not precede, but follows the gospel. It is through education that the new life is not originated, but developed, and takes possession of the whole man, and a Christian community naturally becomes an educated community. A mere intellectual training, however, is not sufficient. It is not well to bring young men and young women from their heathen or unchristian homes to receive simply this; the result is not favorable to their personal character; it lowers their estimate of manual labor, and unfits them to engage in it whether as a means of livelihood or of benefiting their fellows. The best work yet done by any native pastors or preachers has been done

by men who were trained to industrial habits and pursuits at the Bebek Seminary by Dr. Hamlin. The young men whom he brought together were all taught some useful occupation in connection with their studies. These men have made their mark wherever they have gone throughout the Turkish empire; they have been the strongest men, whether as pastors or business laymen, to be found in the Christian communities.

The report comes from Samokov of the better character, the more independent spirit, the greater self-reliance shown by the young men connected with the institution there who spend a part of the time in the printing office and the carpenter's shop. They not only are enabled to pay a part of their expenses while attending school, but are attaining a manliness and dignity of character which will make them marked men hereafter. The same lesson is taught in the experience of colored men and Indians at Hampton, Carlisle, and Santee Agency.

It is said that the work of the missionary society is to preach the gospel, and that all time and labor spent on secular pursuits is foreign to its high purpose. If man were simply a spiritual and not a social being, if he were freed from all claims which his home, his neighborhood, and his country impose upon him, or if

he had no physical and social nature to be cultivated, the development of which is hardly less necessary than that of the spiritual nature, the case were different and the objection might hold; but when we remember that Christianity is for the whole man, and not for a part of him, the question assumes a different form. If industrial education and manual labor such as shall discipline the hand and eye are coming to be regarded in this country and in Europe as essential to the best development of intellectual character in our schools, and as fitting men better for their work in life, how much more is it true on missionary ground, especially among uncivilized races where life among the masses is a struggle for existence. Such education is only to be introduced in subordination to the mission purpose, to raise up self-reliant, self-respecting men and women, who shall introduce the arts of civilized life and prepare the way for self-supporting Christian communities. This is the great purpose of industrial education. Its need was forcibly suggested at a recent meeting of the native pastors and preachers of the Marathi Mission. The question raised was, what can be done for those of the young men and women trained in our mission schools who are not needed to become helpers in the missionary work; what shall be done to

prevent their lapsing back into their old ways as they return to their native villages and naturally fall into the modes of life which belong to their heathen condition? It was the sentiment of this body of thoughtful men that some industrial education should be connected with our mission schools; that all who should go out from these schools should be prepared not only to earn an honest livelihood by their own labor, but to instruct others in the trades and occupations with which they had become acquainted, and so to be helpful to their people.

At present in some of the older missions every advance in our missionary works adds new burdens to the mission treasury. Yet there must be a limit somewhere to what the churches at home can do; and that limit will fall far within the limit of work needed in the foreign field. A recent statement of the Church Missionary Society is in point. The call in their different fields is for five hundred new laborers; they dare not venture on sending more than fifty. A great part of the field opening before them must therefore for the present be neglected. The vigorous efforts of that noble Society are well known, and it would seem that they are reaching the limit suggested sooner than others. The American Board has already reached it in several of its mission

fields, notably in India and in Turkey; and yet the vast outlying district remains comparatively untouched, and there seems to be no possibility of reaching it at present. Communities partially enlightened and ready to receive the gospel message cannot be reached, and great opportunities lying at hand must be abandoned. Hence the need of industrial education, helping our Christian communities to help themselves and to carry on the work we have begun.

The unskilled labor of the masses is so unproductive as to secure only the bare necessaries of life, leaving them quite unable to support even their own institutions. The poverty is such that until new industrial methods shall take the place of the unskilled labor and traditional ways handed down for centuries from one generation to another there is little hope of self-supporting institutions. Despite the most strenuous efforts on the part of missionaries to promote self-support, despite the self-denial practiced by many of our native Christians, it still remains true that any advance, even in our older fields, is only possible by increased expenditure from our mission treasury, and that the work is no nearer independence than twenty years ago. Nothing is more painful to a mission secretary than to receive year after year substantially the same estimates for necessary

expenses to keep up the work, not to speak of any advance.

Let education then, including industrial education, keep even pace with the preaching of the Word and a Christian civilization will mark the progress of the gospel. In order to carry out this idea, no large expenditure need be incurred beyond the supply of necessary buildings and equipment. After this these institutions should be self-supporting, the time of the students being divided between study and work. The first outlay will soon be offset by diminished running expenses of the schools, while eventually the people will be able to undertake the support of their own institutions. Intelligent and skilled labor will soon make a prosperous Christian community.

This question of industrial education has been steadily coming to the front for some years past. Missionaries of the American Board, without the endorsement or formal encouragement of the Prudential Committee, and with slight expenditure of mission funds, have begun industrial schools at several points with a view to forwarding the best interests of their work, as at Samokov, Bardezag, and Marsovan in the Turkish missions; at Ahmednagar and Sirur in the Marathi Mission; at Tillipally in Ceylon; at Amanzimtote in the Zulu Mission;

and in Western Africa. For the present, industrial education is limited rather to what is known as self-help; that is, to enable young men who might otherwise fail of an education to earn their own support; and the cost incurred thus far has been met largely by individuals specially interested in this form of effort. Similar experiments are in progress in much the same style in the missions of the Reformed Church as well as in those of the Presbyterian Board. The results have been most happy in the development of individual character. But a broader view looks to preparing the way for self-supporting Christian communities. The Church Missionary Society of England has had this matter under consideration, and an elaborate report was presented three years since. Among other statements considered was that of the Bishop of Sierra Leone, who made it clear that in his diocese the Society would fail in its duty if it confined the education of children to book learning, thus stimulating one side only of the African character, and failing to instill into them an appreciation of and respect for honest manual toil. Among the conclusions reached by the Committee were the following:—

"That it is desirable that missionaries assigned to Africa or to uncivilized portions of

the mission field should have, if possible, some industrial training before proceeding to the mission field.

"That while the Committee have not been able to obtain evidence to show that industrial training should form a factor in educational work in all the C. M. S. Missions, yet they consider that there are certain places in which such training should form a part of the regular teaching in the mission schools."

In a recent letter from Mr. Speer, Secretary of the Presbyterian Board, he cites the testimony of Dr. Shed, of Persia, as follows, practically covering industrial education in both forms, whether for the individual or for the community:—

"There is a subject that by the opening of the college weighs heavily on my heart and on all thoughtful lovers of the people. It is how to save the young men from demoralization. . . . To earn a respectable living is very difficult and often impossible. Industrial education seems to be the only means toward the solution of the question. It is possible for us to have a department of instruction at the college devoted to industrial arts and then accept all the boys who wish to come and pay their way. Then put them into a course of industry as well as intellectual study, so that they will have a

well-grounded education in common science, morals, and the Bible, and a good foundation for character, and a trade with which to earn their bread. The sentiment in our evangelical church will strongly support such an effort. The native brethren urge us to try some such method, to make labor respected and profitable. All the missionaries feel that we must do something or our church and Christian community will greatly suffer."

Mr. Speer also refers to the condition of the work in various missions of his Board very like to those detailed above. He says:—

"It seems quite clear to me (1) that if we are to have a healthy, influential church in mission lands its members must be self-supporting; (2) as the Christian community grows, the proportion whom the missionaries can employ will become less; (3) the others must be taught some means of self-support. (4) Industrial work can in many instances become self-supporting. Other schools cannot. (5) There can be no question of the evangelistic influence. (6) One important and present advantage in some cases is that money now paid to heathen workers can be honestly earned by Christian artisans. (7) When the break comes in some of the mission fields, as it surely will come before many years, it will be an advantage beyond

all value to have a large number of men not professional preachers, who will be truly missionaries, and who will help to shape the new life."

It is evident that industrial education must be adapted to the condition of different mission fields, and will be in inverse proportion to the degree of civilization found in each. It must be limited to the immediate needs of the Christian community, and from first to last be kept under direct Christian influence in order to the best result. Its value to the missionary as a means of influence on the native community has been illustrated in the splendid career of Bishop Pattison of Melanesia, of Dr. Paton of the New Hebrides, and, if possible, still more remarkably in Mackay of Uganda. As a means of self-help and discipline in character to young men in training for Christian work it has already proved itself of the greatest service. What it is to be as a means of developing Christian communities may mark the next stage in the progress of the missionary enterprise.

II. We pass now to the consideration of the second problem proposed—a possible unity in the presentation of the gospel to the unevangelized world by so many denominations and schools of theology. While all are agreed in the great essentials of gospel truth, each de-

nomination naturally presents it in a form peculiar to itself; and when, as in some instances, thirty or forty different denominations are laboring in the same field, it is obvious that the native mind is often greatly perplexed, and an undue prejudice is excited against the gospel. Aside from the form in which the truth is presented by each denomination from a doctrinal point of view, its own peculiar forms of church government naturally find expression in the new churches that each may gather; hence a multitude of churches representing all the varieties of denominational life at home spring up on foreign soil, often to the bewilderment of thoughtful natives and oftener still leading to unprofitable discussion and waste of time and strength on matters of comparatively small moment as contrasted with the supreme object of missionary endeavor. There was truth, though not the whole truth, in the objection made by Mozoomdar to Christianity in India when he said that India wanted an "Oriental Christ"; the East required a different Christ—one that should be "naturalized," so to speak, to the country. The different denominational forms and creeds had led him to this false conception of Christ, and stood in the way of his hearty acceptance of the gospel. What he needed, of course, was not an Oriental or an Occidental

Christ, but the Christ of Revelation, whom God has set forth to be the Redeemer of the world; yet his objection revealed a defect in our modern method of presenting the Christ.

Now when we consider the great variety of character and of culture among the civilized races, and the peculiar characteristics of race among "nature peoples," it is obvious that the conceptions of divine truth presented by missionaries must be almost infinitely diversified. We accept, as the very condition and ground of all missionary effort, the fact that it is *man* everywhere that is to be reached, whether in a civilized or uncivilized condition; that it is man, not as sharing in peculiarities of race or culture, but man in his essential character, in his spiritual being, which underlies all possible varieties of race or forms of culture; and we claim that the gospel is adapted to every race and to every condition of the human family and that the spiritual nature of man must respond to the spiritual truths of the divine revelation. We hold that the spiritual nature, however covered up, however debased, must respond unless the light which is in it—its God-given heritage —has become darkness, and all possibility of reception of divine truth has ceased to be.

Till then we expect a response to our message. Is it not becoming, therefore, that that

message should be simplified so as to express the essential, vital truth and nothing more—just as we strip off all incidents and accidents from the man to arrive at his true spiritual condition—to the spirit that is in him? This is the unsolved problem—to present the essential truth of the gospel stripped of all that belongs to denominational peculiarity or ritual; all that belongs to the philosophical opinions and speculations peculiar to race. Is it not possible to lay aside all these accretions and arrive at the simple substance of the gospel, which is the divinely appointed means for the regeneration of human souls? Suppose it were possible, for example, to determine upon some common ground for the thirty-one different missionary societies working in Japan, or for the sixty or more in India; some one common statement of the message of life, so that wherever a missionary was found, wherever a church was organized, all should be in agreement as to the first principles of the truth; that each missionary should be found in harmony with every other missionary, each believer in harmony with every other believer in that which is a primal necessity; each missionary, therefore, rejoicing in the success of every other as a part of the common work to the glory of a common Lord. The feeling that would prompt to such united action

is often expressed more or less fully in conferences of missionaries of different denominations. In such conferences, whether at home or abroad, the one dominant thought is Christ and his cause; all local denominational peculiarities are dropped, and men meet in a spirit of Christian brotherhood that if only carried out to the full in the manner above suggested would result in clearing away much that interferes with the progress of the gospel. A suggestion of what might be exhibited on a far wider scale is furnished by the experience of our Japan Mission, in which missionaries of different denominations have worked together as brethren, knowing only Christ and his cause. The results accomplished are the best illustration of what may be effected by such unity of effort.

It is the complaint of many thoughtful Christian men in our native churches abroad that we are endeavoring to introduce not simply Christianity, but an American type of it, to establish our own forms of doctrine and church order; whereas due regard should be had to the constitution of the native mind. Whether we are conscious or not of having given occasion for it, the objection is well taken. It is but natural that men living under our institutions, rejoicing in what the gospel has done for our own country and regarding our type of Christianity

as the most advanced in the world, should desire to introduce American ideas in church and state; but when it is remembered that all nations, of whatsoever race, language, temperament, or peculiarity of any sort, shall ultimately come and worship before God in the sublime unity of a divine life and a divine purpose, we must not insist upon pressing unduly the forms of thought of one country upon the intellectual life of another. We doubt if God would be as much honored in introducing our American Christianity around the world, splendid as it is and our special joy and hope, as in having each nation with its own peculiar characteristics brought into union with him. He is to be honored in all these peculiarities and possibilities that belong to each particular race. All these are to be Christianized, or rather spiritualized—made to show their fullest power and grandest possibilities through the divine life which has come into the world. It is by no means clear that a development of Christianity may not yet appear among some races which shall be of a far higher type than has yet been realized. There may be a wealth of spiritual power and spiritual life yet to be brought out in Mongol or Hindu or African, of which we have as yet no adequate conception, and which shall be to the glory of the divine grace.

Any solution of the question now suggested may be quite impracticable, yet this problem may well have its place in our thoughts, and to some extent at least modify our methods in the foreign work. The nearer we can approach the solution the better. The more absolute the harmony of purpose and aim cherished in our various mission fields by all who bear the Christian name, the sooner will be the triumph of the gospel. In the divine economy of providence and of grace, and especially under the present dispensation of the ministration of the Spirit, we should expect that the simplest and most vital truths of the gospel would find a response in the common spiritual nature of mankind of whatever condition or clime.

The Bible itself is the most wonderful illustration in all literature of truth so presented as to admit of being translated into every language spoken among men with the least possible loss. This fact shows the possibility of presenting vital truths in such a way as to reach man everywhere. The next step is the selection of such facts and truths as will sum up in the briefest, simplest, clearest form the essentials of divine revelation. These all center in the cross of Christ. Under the ministration of the Spirit shall we not expect that this sublime revelation of the love of God will

prove itself the power of God unto salvation to every one that believeth, Jew or Gentile, barbarian, Scythian, bond or free? Is not this the doctrine taught us by our Lord when he said: "And I, if I be lifted up from the earth, will draw all men unto me"? Is it not the doctrine of Paul as he preached of Christ and him crucified at Antioch and Corinth and other centers of old-world civilization? What other doctrine has had such power in modern mission fields? It was the story of Christ's sufferings that stirred the hearts of the Greenlanders after five years of fruitless labor on other lines. It was the sufferings of Christ that stayed up the hearts of Christians in the early centuries of persecution even unto death. It was this that sustained in recent times the Christians of Madagascar during twenty-five years of bitterest persecution, with no teachers, no books, but only the remembrance of Christ's sufferings in their behalf, to hold them firm in their loyalty to him. It is "the old, old story" that has stirred the hearts of thousands in times of great revival on mission fields among the Hawaiians, the Karens of Burma, the Nestorians of Persia.

Have we not in these instances a suggestion as to what should be the one message to which all else should be subordinate—the message for every missionary of every denomination the

world over? Let all subsequent instruction be given in due time in order to the fulness of the Christian life, to the highest and worthiest Christian civilization, until man shall stand forth redeemed in all his powers, to the praise of God and the glory of his grace. Let the life that is in Christ have its free development and take on a form for itself according to the characteristics and intellectual endowment of each separate people. Let no creed or form of church organization or ritual be imposed. At most the missionary will suggest methods until such time as the native church shall attain its majority. Let there be no more jealous rivalry of denominational interests, no more waste of men or means in building up separate sects, but one gospel, one Christian life, one united movement on the part of all evangelical denominations. Then would the great offence of Christianity—the multiplicity of sects and creeds—be done away; then would the Church be one in her mission enterprise; then would she rise and shine, the glory of the Lord being risen upon her. No more parliaments of religions, but conferences of the Christian world! The Church

> "Elect from every nation,
> Yet one o'er all the earth,
> Her charter of salvation,
> One Lord, one faith, one birth."

THE JOY OF CHRIST IN THE WORLD'S REDEMPTION

A paper presented at the Annual Meeting of the American Board, at Chicago, October 5, 1892.

"To know God and to be a man," said Jacobi, "are one, just as not to know God and to be an animal are one." This is the last word of philosophy—whether we consider man's original endowment or his subsequent development. Man is a spirit, not a thing; a spirit by original creation through the inbreathing of the Spirit of God, and "the inspiration of the Almighty giveth him understanding;" not a thing of nature, of natural development, subject to the laws of cause and effect, the last in an ascending series. His body, the crowning work of physical creation, is of nature, but not the indwelling soul.

The profoundest philosophy of the ancient world found expression in the words of the Psalmist, inspired from above, as, catching a glimpse of eternal realities, he exclaimed: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mind-

ful of him? and the son of man, that thou visitest him?" and, in response to his own question, "Thou hast made him a little lower than the angels [or, as in the Revision, "but little lower than God"], and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands." It is such a being,—with such endowments and possibilities of character; fallen into sin, under the bondage of evil, and exposed to an environment of influences that only intensify the bondage in which he is held,—it is such a being that is the object of the redemptive work, to disenthral and to restore to the liberty and blessedness of the children of God.

The biblical conception of man infinitely outreaches the highest conception of human thought. Philosophy and science, justly proud of their splendid achievements in the lower realm of nature, would measure man by what he is in his fallen condition, in the moral degradation of his high spiritual faculties. Yet, even so, though to a distempered imagination, "this brave o'erhanging firmament, this majestical roof fretted with golden fire, might appear no other than a foul and pestilent congregation of vapors," yet to a thoughtful mind, "what a piece of work is man; how noble in reason; how infinite in faculties, in form and moving

how express and admirable; in action how like an angel; in apprehension how like a god!" And then the elect souls of the world, in all the ages,—Plato and Paul, Augustine and Luther, Milton and John Howe, Jonathan Edwards, Theodore Woolsey and Mark Hopkins,—how do these, like mountain summits touched by the first rays of the morning sun, give us glimpses of man's intellectual and spiritual endowment and of the vast possibilities of character and attainment yet to be, when the work of Christ shall be consummated! Nothing is more suggestive of the character of man as a spiritual being than the term "Elder Brother" as applied to Christ, with the added fact that he was pleased to take upon himself our nature on his coming into the world. This nature with all its limitations was yet adequate to his necessities in the expression of the profoundest thought and the liveliest sympathy with mankind. It was only a spiritual being of the grandest possibilities that was capable of such a revelation of God, and of receiving the new life that was to enter into humanity as a regenerating force—the divine leaven that was to permeate and control every form of human activity.

It is only as we thus endeavor to realize the original endowment of man and the capabili-

ties of his spiritual being that he becomes worth redeeming; that we can conceive of the divine interest in his welfare; that we can understand how our Lord should instruct us to say "Our Father," thus suggesting our kinship with him and the reasons that influenced him to undertake our recovery from sin and ruin.

The remark has been credited to Plato that the world will have an end when, by divine permutation, all that is in man has been developed, as it would be unworthy of the Deity to repeat anything. Accepting the suggestion, how vast the work that is to reach all races and climes and illustrate to the multitudinous population of the earth the triumphs of grace in the spiritual transformations accomplished, and the infinite possibilities of redeemed souls!

This is the work that our Lord Jesus Christ, with whom is "all power in heaven and in earth," has undertaken; and it will be accomplished. Its vastness, its difficulty, the imperfect character of his followers and would-be colaborers, the slowness with which the work moves, the occasional reaction—these considerations at times stagger our faith; but on a broader view, as we note the steady advance of Christian thought, of Christian ideas entering into the life of the nations, quietly overcoming the abuses of power, changing the spirit of so-

cial institutions, and bringing in the ripe fruits of Christian culture and civilization ever more and more widely—we must recognize that the relations of time have little to do with the movements of divine providence and grace—whether a thousand years or one day, as we reckon time. It is not strange that the traveler visiting the great capitals of Europe and becoming acquainted with the prevailing forms of error and the materialistic trend of life, from the lowest to the highest ranks, and noting the weakness of the Christian Church in its most favorable condition, should be tempted to despair of the ultimate triumph of the gospel—still more as he looks beyond to the millions of Asia and Africa groping in the darkness and degradation of heathenism. Yet to men like Judson the result is as sure as are the promises of God. Faith becomes "the substance of things hoped for" and, illumined by the Spirit of God, "the evidence of things not seen." We walk by faith, not by sight. Yet it is given to us to see changes wrought in the course of history, in the social and moral elevation of the nations that have accepted even imperfectly the gospel of Christ, which can be accounted for only as due to the new life that has come into the world. Contrast the England of the fourteenth century with the

England of to-day. What but Christianity has made this little island in the northwest of Europe such a center of life and power among the nations of the earth, and the ruler of half the world? What else has made these United States what they are? What else has made the English language the storehouse of the best thought of mankind and a dominant agency in the onward march of Christian civilization the world over?

But we will not trespass on ground already covered by so many others, and nowhere more satisfactorily than in a recent masterly argument to show the divine origin of Christianity by its historical effects. More and more it becomes evident that the history of the world is the history of redemption—not simply as a spiritual work, though this is ever the supreme and all-controlling interest, but the redemption of all the powers and faculties with which man is endowed. At present "the whole creation groaneth and travaileth together" in bondage, waiting "for the manifestation of the sons of God," when it too shall be redeemed, and science and art and philosophy shall lay their tributes at the feet of Christ. Hence no true progress in any department of human effort, no achievement in art or literature but has its place in the all-embracing movement of the

ages. What a picture may thus be presented to the spiritual universe of God of the wondrous results of the Redeemer's work, of the triumphs of truth and righteousness over sin and error! What new ascriptions of joyful praise to "him that sitteth upon the throne and unto the Lamb forever and ever"!

There can be no failure with Christ as Leader. Delays may occur at various points through the lack of zeal and consecration of those whom he is pleased to use as his agents. We are never straitened in him, but in ourselves.

The object is worthy of our Lord, and "for the joy set before him" in the sublime enterprise he was ready to limit himself to the conditions of a human life; to submit to the greatest indignities, despising the shame.

Some suggestion of this joy in his work is given in the revelation to us of the "joy in the presence of the angels of God over one sinner that repenteth"—over one soul released from its bondage and restored to its heavenly estate. The full significance of the fact in its eternal consequences thrills their hearts with gladness. Something of this joy is known to the Christian teacher as some pupil, the special object of prayer and effort, enters on a new life; to the pastor, as he finds response to his labors in the

changed lives and character of his people; to the missionary of the cross, as he sees Christian homes and Christian institutions established among a people hitherto living in the darkness of heathenism. Something of this joy is the privilege of every child of God, as a fellow-laborer with him in the great redemptive work. This joy has at times stirred the great assemblies of this Board, while listening to men like John Scudder, David T. Stoddard, and Titus Coan as they have set forth the triumphs of the gospel in their several fields, and have been lifted to higher levels of thought by the grand conceptions and visions of the coming glory.

Of all the assemblies of Christian men and women the world over, it is fitting that we of the American Board should enter into this joy of our Lord, and that memories of spiritual uplifting at these meetings should be among the most precious memories of our lives.

But what is all this, what can be all this, to the joy of our Lord in the redemption of the world; of the countless millions of the human race out of every nation, kindred, and tongue, and in the ultimate triumph of his kingdom on the earth, when Christian institutions shall be the common possession of all the children of men, when all that is best and worthiest in human character shall have been realized, when

childhood shall be nurtured in the midst of sweet controlling spiritual influences on every hand, and even the laws of heredity and environment tend to the more perfect development of all the powers of the human mind and to the realization of the holiest aspirations of renewed souls! Truly a new heaven and a new earth!

He that wept over Jerusalem and its impending doom, he that showed his loving sympathy with every form of human suffering and sorrow, what must be his joy over a world redeemed and made blessed in his love!

What a motive is here set before us for effort, for sacrifice, for prayer and renewed consecration, that we may be sharers in his work, partakers of his joy! May this joy be our inspiration and strength!

TRUE AND FALSE ECONOMY IN MISSIONS

A paper presented at the Annual Meeting of the American Board at Pittsfield, October 14, 1891.

THE success of the foreign missionary enterprise in any great field depends on the establishment of self-supporting Christian institutions adequate to the wants of the people. While the conversion of individual souls is the one great object ever to be held in view, their culture and discipline in Christian character can only be secured by permanent institutions. Hence the church, the school, and the Christian home. The end desired will naturally determine the methods to be pursued.

Accepting it as the duty and the privilege of the Christian Church to attempt the evangelization of the world at the earliest possible date and the establishment of Christian institutions so widely that no man or woman of the human race shall fail to know of Christ and his salvation and to enjoy the means of Christian culture, the one question before us is, How can this be accomplished amid such a variety

of races and peoples, civilized and uncivilized, with the greatest economy of men and means?

ECONOMY AS RELATED TO MISSION FIELDS

Comity between different missionary organizations, as well as economy, requires that the entire field should be so distributed as to prevent any waste of material through two or more societies occupying the same field or any portion of the same field. No embarrassment could then arise from differences of denomination and methods of work, or from local jealousies arising among men not fully sanctified though engaged in the highest form of Christian service. The field is too large and the opportunities of work too abundant to justify any doubling up of agencies on a field already occupied. If great centers like Bombay, Peking, and Tokyo may be occupied jointly for the sake of outlying districts, these districts should be carefully defined and their limits should be strictly observed.

FIELDS LIMITED

True economy, no less than common courtesy, requires that no society should claim or endeavor to preëmpt a larger territory than it can fairly hope, by the means at its command, to evangelize within a reasonable time, not to exceed at the most a period of fifty years. Stations

for the residence of missionaries should not be scattered over a wide field for the sake of holding it, but near enough to be within supporting distance of each other, and at central points, having easy access to all parts of a limited territory such as may be thoroughly cultivated by a native agency, to be developed and organized in due time. There is then no excuse for interference in such mission fields by other societies and no excuse for the withholding by Home Boards of needful supplies for the vigorous and successful prosecution of the work begun. The maxim given some years since by a college president to a graduating class, "Never begin without intending to finish, and always finish what you begin," holds good in every missionary enterprise.

It gives us but little satisfaction to have reports from missionaries of so many hundreds of villages visited and so many thousands of persons addressed, when we know that those thousands may not see or hear that missionary again for years, if ever. It is poor economy to scatter the good seed with the prodigality of nature without her abundant resources, or to separate mission stations so widely as to leave villages and communities within a few miles of the missionary's residence practically unvisited.

The Madura Mission furnishes an example

of true economy in circumscribing its several stations so as to bring them under the direct supervision of the missionaries in charge; though, unfortunately, the limited means now at the disposal of the Board leave some of them unoccupied.

The Marathi and the North China Missions afford illustrations of another character, of station fields so large as practically to be independent missions. Dr. Nevius, of the Presbyterian Mission in China, has witnessed the splendid results of repeated and persistent presentations of the gospel to the same heathen community. How far a like course has been one cause of the early triumphs of the gospel in the Hawaiian, Samoan, and Fiji Islands, in Madagascar, and among the Telugus and Karens, may well be considered.

ECONOMY AS RELATED TO MISSIONARIES

Next in order, and of no less moment than the choice of fields for missionary operations and the occupation of strategic points in those fields, is the choice of men and women properly qualified for missionary service. The Holy Spirit has set us an example in setting apart for the work to which he called them Barnabas and Saul, the most eminent men in the Christian Church of that day. It is true economy

to send such men—men of good natural ability, of good, vigorous health, of well-disciplined minds, of approved Christian character and consecration to Christ and his kingdom. Such men will command the respect and regard of the people to whom they are sent. They will master the language, the religious thought, the sentiment and life of the native peoples. They will adapt their instructions wisely and carefully to those with whom they have to do. They will begin aright and will make few mistakes. They will lay good foundations on which they and others can build. The mistakes of good men, lacking in tact and executive ability, are always costly, and nowhere more so than in the mission field. The notion that anybody will do for a missionary is rank heresy, and has stood in the way of the progress of the kingdom of God the world over. It is true that God is pleased sometimes to choose the things that are not, to confound the things that are; but it was not his method in beginning foreign missionary work.

Horace Mann was wont to say that "the dearest thing on God's earth is a cheap schoolmaster." How much more true is this of the missionary who is called to lay the foundations of Christian institutions for the welfare of millions!

But such men are not always to be had, and partly because of the heresy just alluded to. When the Church comes to realize the situation, when our youth hear at the family altar, from the pulpit, from the professors in colleges and seminaries, of the grand opportunity before them, they will be forthcoming. When Professor Park said to Stoddard after one of his impassioned appeals for missionaries, "Almost thou persuadest me to go," Stoddard replied, "If you were to go, you would draw a third of the stars of heaven after you." True economy, attaining the end at the least possible expense, requires that such men should go, at least in sufficient numbers to guide and give character to the work at every point. The loss of life and of money that has sometimes resulted from ill-advised and impracticable schemes has seriously impaired the prestige which properly belongs to the missionary name. Religious zeal and fervor, without judgment or common sense, are like the waves that dash against our rock-bound coast. There is a good deal of noise and spray but scant result.

If it is true economy to have the best men and women for the foreign missionary work, it is no less true economy to give them such material and moral support as will leave their hands and hearts free to do their best. It is

poor economy to impose on men and women, educated and sent to the field at great expense, the necessity of manual labor for their own subsistence where native service can be had at a trifling cost. It is a good rule for a missionary never to do anything that he can get a native to do, and to give his time and strength to what the native cannot do.

ECONOMY AS RELATED TO A NATIVE AGENCY

No country was ever yet evangelized but by its own sons. It is false economy to send out men and women from this country, or from any Christian country, to attempt the evangelization of the masses in the heathen or the uncivilized world. It would be a folly like that of the Crusades. A few men and women only of the right spirit and character are needed to raise up and train an able, efficient, self-denying agency to be their colaborers unto the kingdom of God.

Among uncivilized and barbarous races, long saturated with heathen superstitions and usages, converts of the first generation as a rule can never be so freed from the influence of their old life as to become more than valuable helpers under missionary direction. Here and there a man like Samuel Crowther or James Dubé rises above this adverse influence; but experience

proves that for a reliable native agency we must look to the children of the first generation of believers, children whose lives have been formed in Christian homes and in Christian schools. Among such is to be found the material for the strong men and women who shall be the crown and the joy of the missionary, into whose hands he can transfer a large responsibility for the progress of the gospel among their countrymen. It is different with converts from nominally Christian races, as the Armenian and Bulgarian, and from civilized races, like the Chinese and Japanese. Christian Brahmans of India may, and do, become able preachers of Christ. A dozen names might be mentioned of Armenian pastors and teachers laboring side by side with our missionaries in Turkey. The Japan Mission of this Board gladly ascribes to the ability and fidelity of Japanese pastors and preachers the large accessions to Christian churches in Japan, and it shares with native teachers in the highest educational work; and missionaries in North China anticipate like results from a class of highly educated, devoted young men who have just left the seminary in Tung-cho.

The efficiency of the native agency depends on its thorough culture and practical experience. It is not enough that men should be ac-

quainted with the first principles of the gospel and be earnestly devoted to the work of Christ. Such men have their place and are useful abroad as at home in personal influence and in winning individual souls. But these young men need to be instructed in the things of God more perfectly before being sent out as evangelists to new places and put in charge of work which the missionary has begun. There is opportunity for the most thorough discipline of the schools, under direct and positive evangelistic influences, in order to their proper preparation for the varied and responsible work which opens before them. Men of real ability and consecration, familiar with the language, the usages, the thought and sentiment, the peculiar trials and temptations of their own people, when properly trained under the eye of an experienced missionary, become not only his most valuable helpers, but colaborers in the work of evangelization. It is not too much to say that they are prepared to do as good work as the average missionary, and at an expense, including all their education in schools, colleges, and seminaries, not exceeding one tenth of that required to put the American into the field. Hence the true economy of the thorough training and discipline in our schools and seminaries of a native agency. We have arrived at that

point in nearly all the mission fields of the Board where such an agency can be educated for the work.

It is evident, then, that the plan of sending out men from this country in large numbers to do just the work that well-trained natives can do, and do better than Americans, is false economy. The end sought by some of the English societies in sending out little companies of laymen, to be associated, three or four in a place, for evangelistic work, will be best secured, and at far less expense, by the employment of competent natives trained as above suggested.

SPECIAL OPPORTUNITIES

In dealing with missions differing so widely in character and in degree of development, no uniformity of method can well be observed. As it would not be good economy to enlarge expenditures for any one without due consideration, so it is not good economy to cut all down alike on any Procrustean plan. The peculiar conditions of each mission must be recognized. A good general will not only keep up his main line of battle, but will be ready to mass his troops at pivotal points on the enemy's line. In the history of every mission and of every station opportunities occur when great results

may be realized by a comparatively small outlay. During the last few years such opportunities have been lost again and again, when a few hundred dollars more at some point would have secured the results of much labor and large expenditure in former years. Villages, towns, and whole sections of country open to the gospel and eagerly waiting for its preaching have been neglected. Young men who had been thoroughly prepared for evangelistic work, after their years of training have been lost to the service for want of means to employ them. The burden thus thrown upon the hearts of our faithful missionaries is at times almost too great to be borne, and the loss of moral power can hardly be overestimated. This experience has not been limited to some one of our fields, but has been shared largely by all. It were good economy to grant to each mission a small reserve fund to use in such emergencies. As in great manufacturing enterprises there comes a time when all the vast outlay for buildings and machinery may be rendered useless by the want of a small additional sum to complete the enterprise, so it is not too much to say that an increase of twenty per cent. in the current expenditures of the missions in India, in some stations in Turkey, and in Japan would have doubled results in the number of conversions

and of churches organized. Such opportunities are at this moment open on every hand. At the present juncture we do not ask so much for new missionaries, save to fill vacancies as they occur, and occasionally one for some strategic point, as for means to carry forward and develop the work now in hand, and so to turn to account the labors and sacrifices of devoted missionaries in past years and the expense in time and money already incurred.

It is the saddest task that falls to the lot of a Foreign Secretary to be obliged to write to missionaries charging them to keep down their estimates for expenses to the lowest point consistent with bare life, making no provision for growth or progress. It is like sending a ship to sea under bare poles, or a regiment into battle with a single round of ammunition. Is it strange that some of our best men question their duty to remain in the field without the necessary means of doing efficient work?

We speak not now simply of the American Board or of any one or even all foreign missionary organizations, but of the duty and privilege of the church at this crisis.

"There is a tide in the affairs [of missions as] of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

In view of the world open to evangelistic effort, the vantage ground gained, the successes already achieved, what does true economy require but an enlargement of missionary effort on every hand, in keeping with the means at our disposal and the great commission of our risen Lord?

HIGHER CHRISTIAN EDUCATION AS RELATED TO FOREIGN MISSIONARY WORK

A paper presented at the Annual Meeting of the American Board at Minneapolis, October 9, 1890.

CHARLES KINGSLEY, in his Westward Ho! has given one of the finest illustrations in literature of the power of the gospel on the life and character of a great people. It is the one thought that illumines every page of Motley's Rise of the Dutch Republic. It is the golden thread that runs through American history from Plymouth Rock to Appomattox. The sixty graduates of Oxford and Cambridge that cast in their lot with the colony of Massachusetts Bay between the years 1630 and 1639 were true to the new life forces at work in the mother country and in the Netherlands. They brought with them advanced ideas of Christian life and human freedom,—the elements essential to the best civilization,—Christian ideas and cultured men to set them forth. We have here the secret of that power which has made New

England what it is, and has dotted the continent with churches and Christian colleges, and been wrought into our social and political institutions from the Aroostook to the Golden Gate.

In this spirit we are carrying on the work of foreign missions. We send the most thoroughly cultured men and women we can secure, and we transmit to other races the best thought of our own. Our first great object is the conversion of individual souls; and the second is the development of Christian institutions for their nurture; and the end we seek is the triumph of the kingdom of God in all the varied relations and possibilities of human life. Without the first, the conversion of souls, nothing is accomplished; without the second, the establishment of Christian institutions, no permanent results follow. The first comes from the divine blessing on the preaching of the Word, the second comes from the divine blessing on Christian education. Both are essential; neither can do without the other. Christian education supplements the work of the preacher. It recognizes the fact that man is not simply a spiritual being, but an intellectual and social being as well. "In this large subject of Christianizing the world," remarked Oswald Dykes at the late London Conference, "we have to disabuse our-

selves of all narrow and sectional views of the work. We have to regard ourselves as custodians and propagandists of a religion which appeals to man's nature through all its avenues, and which aims at satisfying all its cravings and needs." [1]

In going to India, to Japan, or to China, we are called to meet men of thought and culture according to the intellectual systems in which they have been reared; men whose best energies have been given to the solution of the same great problems touching human destiny that vex the thinkers of our own land. "Christianity," continues the writer just quoted, "connects itself with the whole view which man takes of the world as related to God, as a creation of God. It has to do with fundamental questions which underlie all our physical science as well as speculative philosophy." But through the rapid means of communication in these days, and the easy and wide diffusion of error through the press, there is no relief from the discussion of false theories, whether of science, of morals, or of religion, in any part of the civilized world; and the missionary of to-day must go forth prepared to grapple with them. The conceptions of materialism and humanitarianism must be met by larger conceptions of Christian thought.

[1] Report of Conference, vol. ii., p. 229.

The higher criticism which would set aside the facts and verities of our Christian faith must be met by the broader and more exhaustive criticism of Christian scholars. The Pantheism which has become a part of the intellectual life of the Hindu, and is filtered down through the moral conceptions of the masses of the people, must be met by a more thorough exhibition of the essential elements of our spiritual nature; and Confucianism and Buddhism must be taught that their moral codes can be realized only through the acceptance of a divine life from above. The gospel for mankind is the gospel of Christ; and the excellency of this knowledge is that it giveth life to them that have it.

As Christianity is akin to the highest thought of man, it demands an education that shall not only be high, but higher than that of any other system of religion. It is only such higher Christian education, whether at home or abroad, that can secure the triumph of Christian ideas, of Christian institutions; in short, of the kingdom of God upon the earth.

Religion without education is seen in Roman Catholic missions in India, China, and Africa, where the native Christians are hardly to be distinguished in their moral character and social life from their heathen neighbors. In Protes-

tant missions education to a limited extent is everywhere recognized as necessary—sufficient at least to a fairly intelligent reading of the Scriptures in the native language. In some Protestant missions a large proportion of the Christian adherents, and even of church members, are unable to read. The result is that in some cases Christians of the second and even of the third generation are weak, dependent, and comparatively helpless. It is not enough to educate a few, whether in Catholic or Protestant missions, leaving the masses in comparative ignorance. The weakness of much foreign missionary work—a weakness that has of late exposed it to severe, if to some extent undeserved, criticism—comes from the failure to realize the Christian idea of planting the schoolhouse beside the church.

While all missionary labor and missionary expenditure must be limited to the missionary purpose, that purpose may be broad enough to include the leaven of a Christian civilization. Its introduction belongs to the missionary; its development and the support of Christian institutions belong to the people for whom he labors. Christianity attains its end only when the spirit of Christ pervades all human relationships, and when the seal of Christ is stamped on all human endeavor. In that day shall there be inscribed

"on the bells of the horses, HOLINESS UNTO THE LORD."

We hear on every hand that the one object of all education is character; and it matters little whether this is secured by the discipline of the memory and logical faculty in intellectual pursuits, or of the hand and eye in mechanical pursuits. The young man who helps himself to meet the expenses of his education, and at the same time to a livelihood and to larger influence in the community in which he lives, by labor in some industrial calling, is as truly preparing to serve his fellow-men as by studies in the pure mathematics or in linguistic research.

Now in establishing missions among uncivilized races it becomes us to introduce not simply the gospel but the germinant principles of a better social life, and to take the lead and keep the lead in all educational effort, as has been done so happily in the Samoan Islands, among the Kaffirs and the Karens, not by means of a large number of missionaries, but by a few through training and normal schools for both sexes.

Among highly civilized races, as among the higher classes of India, in China, and in Japan, the problem is essentially the same, only more difficult. A higher education than is already known must compel and command attention, or

if it be not higher on the intellectual side it must assert its superiority on the religious side by its results on moral character. To this end the education we give, from its lowest to its highest form, must be thoroughly Christian, and no temporary material advantage must be allowed to turn it from its supreme purpose. It is only as the man, and the whole man, is developed that Christianity vindicates its rightful claim to the sovereignty of human hearts, whether at home or abroad. Godliness is thus seen to be profitable unto all things both for the life that now is and for the life that is to come.

We have no occasion in this presence to prove that high education alone is not sufficient to the social and moral elevation of a people. The high culture of the Greek youth in the age of Pericles did not save them from moral degradation, nor the State from ruin. The experiment has been more recently tried by the British Government in India till it has become alarmed at the result. The expurgation of Christian ideas from English textbooks, and the exclusion of the gospel from higher institutions of learning, have led hundreds of thousands, if not millions, to surrender old faiths with which errors in science were inextricably mingled, and have left them without any re-

ligion at all. The religious sentiment has been stifled and all moral restraint done away. No wonder that the moral degradation that follows should lead thoughtful English statesmen to turn to missionary organizations to assume the care of higher institutions of learning. It is the old story of the evil spirit coming back to the house he had left, and finding it empty, swept, and garnished, only to make the last state of the unhappy owner worse than the first.

Recognizing the need of religious culture as a part of higher education, Japanese fathers, though disclaiming any personal interest in the gospel, have given thousands of dollars to aid in the establishment of Christian schools for the education of their sons. This higher Christian education, this thorough apprehension of the principles of knowledge in the various departments of human research and endeavor, studied and apprehended in the white light of Christian truth, is a necessity to the greatest success of missionary effort. The Holy Spirit made no mistake in selecting Barnabas and Saul, men of the best culture of their times, to be foreign missionaries.

And now that the world is opening on every hand far beyond the possibility of the Church to meet the demand for religious instruction,

whether we take into account the number of missionaries required or the great expense involved, we are simply shut up to the conclusion that the men must be reared on the ground, that the higher Christian education of the young men and women of a people is the indispensable requisite to its evangelization. Working on this line the evangelization of the world and the establishment of the kingdom of God in the earth is only a question of time, depending on the zeal and faith and consecration of those who bear the Christian name.

The success which has attended the work of this Board during the last twenty years, and more especially during the last ten years, illustrates the truth of the principles here set forth; and this whether we take into account the larger number of additions to the churches, the higher type of Christian character developed, or the larger contributions toward the support of schools and churches. The history of the United Presbyterian Mission in Egypt, of the Presbyterian Board in Syria, the progress made in the Turkish Missions through the higher education received by native pastors and teachers at its several colleges, and especially the great work that has been accomplished so largely by native preachers in Japan, are all illustrative of the truth of the position here taken.

It is true that the degree of Christian education required in order to the greatest success of our effort is determined in large measure by the characteristics of the several peoples among whom missions are established. It may be enough among a barbarous people that we should keep in advance of all other means of culture, so as to furnish leaders not only in educational institutions, but in all other departments of effort; but among highly civilized races a much higher standard is required, and men must be prepared, in our institutions of learning, for service in many respects equal to that of foreign-born missionaries. The latter will have the advantage of past experience and the traditional usages which belong to old, enlightened nations; but the native minister will have the advantage of familiarity with the wants of his own people and a command of the language which few foreigners can ever attain. The Church Missionary Society of England can point with pride to native ministers of high character and worth whom it numbers in its missionary ranks on a footing of equality with those of English birth. Men who have been trained in our mission colleges in Turkey, and in the Doshisha at Kyoto, may well be regarded by our missionaries as their peers in intellectual character, in consecration, in ability to do

loyal work for Christ. And it is such men, educated among their own people, taking advantage of the best means of culture offered them at home, and sometimes enlarging their acquisitions and preparation by a few years of special study in our best institutions, on whom is to devolve the completion of the great work of evangelization.

Another consideration is the importance of raising up men on mission ground, who, whether as preachers or laymen, shall develop a just moral standard in the great body of the people.

Mr. Bryce, in his recent volumes on The American Commonwealth, notes with special interest the influence of religion on our social institutions. As a historian he recognizes the fact that morality with the sanctions of religion has hitherto been the basis of the social polity, except under military despotisms; and that here it is the enlightened moral sentiment on which our social order depends, rather than on physical force as in Europe. It is a grave question which this author raises as to "what would befall mankind if the solid fabric of belief on which their morality has hitherto rested, or at least been deemed to rest, were suddenly to break down under the influence of new views of nature, as the ice fields split and melt when they have floated into a warmer sea." Not-

withstanding his admiration of American institutions and of the splendid results achieved under them, he cannot but be startled by the thought of what might befall us if we should cease to believe in any power above us, in nothing in heaven or on earth but what our senses tell us of.

These are by no means idle speculations. Of late years they have been coming to the front in connection with questions of Sabbath observance, and of the Bible in public schools, but on no occasion more prominently than at the recent dedication of the University of Utah. Never before in the history of this country have men of such varied character as Bishop Vincent, ex-President Hayes, General Sherman, Senator Edmunds, Oliver Wendell Holmes, and Mr. Gladstone joined in affirming the vital connection of Christianity with higher education in order to the success of our political and social institutions.

If this question is one of such interest to us, what is it to the nations of the world now awakening from the slumber of ages, casting off their old religious faiths, the sanctions of their old religions, and the moral restraints which they imposed? Better the moral restraints of idolatrous worship and of superstitious fears than no restraints at all. Better

leave men in the ignorance and degradation of heathenism than to introduce them to the vices of modern civilization without its virtues. In the large interest of the ultimate triumph of the kingdom of God it is a grave question whether anything is gained by the destruction of the old faiths, leaving men without anything to believe in, without the restraints from evil, or the hopes they had formerly cherished. The loss of the religious sentiment is the greatest loss a man can experience, whether it be in the wilds of Africa or in highly civilized Japan; and such loss ends in a moral degradation and spiritual blindness of the most helpless and hopeless character.

This destruction of the old faiths and the consequent loss of the religious sentiment is the one sad fact now witnessed in an ever-increasing ratio among the unevangelized races of the world. The truth is, our civilization is in advance of our Christianity. Hundreds of men are this very hour perishing from the slave trade and liquor traffic in Africa, and from the opium traffic in China, to one who is brought to the knowledge of Christ. Among the five millions of English-speaking Hindus, among the millions of Japan eager for the last word of modern thought, and among the million and a half of university men in China, the destruc-

tive process is going on far in advance of the efforts of the Church to win men to Christ and to lay the foundations of Christian institutions. Despite all that has been done, in view of the fields opening on every hand and the increased facilities of communication (to use the emphatic words of Dr. Duff), "we are as yet but playing at missions." The awakened thought of the world must be met. Education of some sort is soon to be had everywhere; a knowledge of nature for the uses that can be made of it; a knowledge of the arts for the convenience and comfort and pride of man; a knowledge of men to use them for selfish ends. Education here, education there, but education without God and without the revelation of his love and grace—this style of education is in demand the world over, and can only be met by the most strenuous efforts of the Christian Church to establish institutions of the highest grade and imbued with the spirit of the gospel. Only so can the religious sentiment, now liable to be lost, be saved and made the means of a new life and a new Christian civilization.

We plead, therefore, in behalf of higher Christian education for the sake of preserving and turning to account the religious sentiment of the peoples among whom we labor; and for the sake of a native ministry adequate in char-

acter and in numbers to meet the intellectual and spiritual wants of their countrymen and to share with missionaries in the responsibilities of establishing such Christian institutions as shall secure the success of the missionary enterprise; and in the noblest Christian sense we would say with Tennyson :—

> Let knowledge grow from more to more,
> But more of reverence in us dwell,
> That mind and soul according well,
> May make one music as before,
> But vaster.

THE MINISTRATION OF THE SPIRIT

A paper presented at the Annual Meeting of the American Board at New Haven, October 1, 1872.

The moral elevation of a fallen spiritual being is the problem of history; the solution of this problem, the end of the divine economy of providence and grace. At times the problem seems difficult, possibly insoluble, but ever and anon rifts appear in the gathered clouds, the darkness gives way to light, great strides are taken on the highway, and the streets of the golden city seem not so distant. The stupendous agencies employed in the more immediate conduct of the work, the strangely mingled discipline of the chosen people and of the nations brought in contact with them, revelations to patriarchs and prophets, the incarnation and the cross, the day of Pentecost and the apostleship, the inherent energy of the new life force introduced into the world under the ministration of the Holy Spirit, renewing and quickening the capabilities of the race—all these but do honor to the native possibilities of humanity,

and justify the vast expenditure for its redemption.

The object is not the social and moral elevation of a being fast bound under natural laws, only a few removes in the order of development from the brute creation, but of man, made in the image and likeness of God, endowed with the power of an endless life. This fact determines at once the kind and character of the agencies needful to his redemption, and for the development of his spiritual life. They must come, not from the world below him, over which he was to have dominion, but from above; not from mere education or culture, but from the inspiration of a new life from God.

And just this is the work which infinite love has undertaken, and is now carrying forward under the ministration of the Spirit. The great problem becomes simple in the light of divine truth, and possessed of the profoundest practical interest, when it is seen that the new life force, the regenerating power from above, works through the hearts of believers, who henceforth become laborers together with God.

The very term Christianity turns our thoughts back to Christ, and believers who represent him. Christian effort is such as looks to the realization of his redemptive work. It is not to introduce a new form of culture, or

a system of doctrines simply, but a new life. Incidental results of immense significance, and illustrative of the divine character of the gospel, will follow the quickened aspirations of renewed souls; advance in science and the arts, and an improved social order, will mark the progress of the redemptive work; but they do not constitute its primary object. The law of Christian effort is given in our Lord's injunction, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "In him was life; and the life was the light of men."

Light without life but intensifies the power of evil. Literature has given us a conception of the possible union of the highest intellectual power and æsthetic taste without moral principle, in the character of Satan, as presented in "Paradise Lost"; and history has shown the results of light without life in Nineveh, Athens, and Rome, and repeats the lesson to-day in the irreligion and corruption of European capitals; and that institution, be it of learning or of religion, that makes not the life the first and the one supreme object for which it exists, is in danger of becoming a burden and a hindrance to the triumph of the gospel, whatever else it may be as a promoter, for the time, of social progress and the general interests of the com-

munity. The one supreme object for which the missionary society exists is the establishment of the kingdom of Christ upon earth. Would that it were a waste of time to repeat such truths in this or in any other Christian presence! But the remark is, unhappily, too true, that "truths the most awful and interesting are too often considered as so true, that they lose all the power of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors." Be it ours, if we may, to translate them into action.

In accordance with the divine plan of redemption, we live under the ministration of the Spirit. The revelation of love and of grace is complete. The vast preparation has been made. "The Spirit and the bride say, Come." What delays the full and glorious consummation, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when Christ shall see of the travail of his soul and be satisfied; and all nations shall come and worship before him, and shall glorify his name?

This question turns our thoughts to the office work of the Holy Spirit as the one indispensable agent—to our single dependence upon him who giveth the increase.

If this is a fact nominally recognized everywhere, it is felt in the foreign mission field as nowhere else. At home, we are aided by the Christian sentiment engendered by Christian institutions, a Christian literature, the lives and examples of the great company of the followers of Christ. In the foreign field, the little band of missionaries are attempting to change the habits, the character, and the established institutions of millions, with none but God to help. To the world it is a foolish, vain attempt; to the Church, a glorious privilege, and a work to be accomplished by the blessing of God.

The question, on missionary ground, is reduced to its simplest elements—faith, the word, and the Spirit of God. Not by might, nor by power, but by thy Spirit, is the sentiment of every true missionary heart. Shall we wonder at the earnestness with which our brethren and sisters in the foreign field send back to us the request of the missionary Apostle, "Brethren, pray for us"; or at the lively interest they cherish in the spiritual life maintained in the home churches? The field is one, and it becomes us to consider what hindrances may exist to the free activity of the Spirit in his ministrations, and what conditions may be fulfilled on our part, in the hope of more abundant success in our Christian work.

1. The first hindrance to the Spirit's work that we notice is a want of practical faith in the reality and necessity of his ministration.

Instead of recognizing God in everything, as in earlier days, our progress in material knowledge has led us to give secondary causes the place formerly given to the First Cause, and, little by little, to remove God farther and farther from his own universe, and from any interest in its affairs. The physical laws of the material world, the logical processes of the intellectual world, have been made to include all the possible activities of the human mind, and proper spiritual agencies are first ignored and then denied. Popular works in literature and philosophy recognize the various religions of men, Christianity included, as the outgrowth of peculiar physical and social activities, and wholly within the sphere of nature. Prayer reaches no Father's ear, and brings no response. The old, simple faith, inspired by the reverent study of the Scriptures, seems weak and puerile in the presence of "modern scientific thought." The moral atmosphere is chilling. The solemn verities of religion, the hopes and promises and warnings of the gospel, have an air of unreality; and the faith of truly Christian men and women loses vitality. Little by little, there creeps in a reliance on human

agency rather than the Divine, as the means of social and moral elevation—a reliance on education, on material progress, on the eloquence of preaching, on the arts of rhetoric, and the special methods of evangelists—on arguments addressed simply to the reason and the understanding. These human elements enter so largely into the experiences of those who are truly the children of God, that they fail of the full, free work of the Spirit—are feeble, half developed, instead of whole-hearted Christians.

Another phase of this practical want of faith in the work of the Spirit, appears in a tendency to regard his agency as subject to certain rules and methods, and thus to be calculated on, as any agency in the natural world. The wonderful incoming of the Divine Agent ceases to waken the proper sentiment of humble, grateful love in our hearts; just as the children of Israel ceased to regard the pillar of cloud and of fire, and the manna for their daily food, as of supernatural source, till even the sublime displays of the divine power on Mount Sinai failed to keep them from the worship of the golden calf.

The redemption of man is God's own work, and its glory will he not give to another. If salvation could have been effected by the law,

if man could have been freed from sin and its consequences, restored to his original high estate, and developed into all the fullness and promise of his native endowment, by education, science, philosophy, or all the varied appliances of human culture, such means would have been used. But now, any falling back upon these agencies is a dishonor to God's methods, and to the Holy Spirit that uses them, and a repetition, under other forms, of the experiment already sufficiently tried in the special discipline of the Jewish nation, and in the historical development of other nations of antiquity.

If there is any one fact that stands out in bold relief on every page of the history of the chosen people, it is the persistent purpose of God to be recognized as the only source of spiritual blessing. The signal displays of his power in their behalf were to call forth the rapturous ascriptions of humble, grateful praise —"Not unto us, O Lord, not unto us, but unto thy name give glory." And is such language any less fitting now, after the crowning exhibitions of love and grace in the gift of his Son and the ministration of his Spirit?

2. A second hindrance to the work of the Holy Spirit, is the lack of consecration to Christ on the part of the church. He carries on his work through the agency of believing

souls. How then can he work when the greatest part of the activity of the church is absorbed in wordly pursuits, in seeking personal ends—wealth, comfort, position for oneself or family? The great Christian enterprises of the Church are sustained by the sacrifices and efforts of a few devoted men and women, with scanty pittances, if anything at all, from the many. The solemn vows assumed at the time of public consecration to Christ, and renewed at his table, are not fulfilled in the devotion of time, talents, influence, wealth, children, to the service of Christ. If the example of the few earnest souls in every church was made the rule rather than left to be the exception, the Church, then truly militant, might soon hope to become the church triumphant. We are not straitened in God, but in ourselves. The great part of the aggressive power of the church is thus paralyzed. There is bitter sarcasm, and sadder truth, in the remark which recently appeared in one of our city dailies, "It is curious to note how little real religion there is in the country when brought to the test of cash." Will the test be more favorable when applied to self-denial in other directions—the devotion of children, for instance, by Christian parents, with the purpose and the constant prayer that they may engage in the service of Christ,

wherever he may call them, whether to work at home or abroad? Let the answer be given in the unavailing efforts of missionary secretaries, and the depleted ranks of the missionaries, while critical moments and opportunities of progress are lost.

Must we not believe the Holy Spirit to be grieved at these things—at the hardness of our hearts, at our want of faith and fidelity to our solemn pledges—though he bear long and tenderly with us?

3. A third hindrance to the work of the Spirit is a practical unbelief in the ultimate triumph of the gospel in the world. As atheism has its origin in the evil heart that likes not to retain God in its knowledge, so the want of that faith and consecration that are necessary conditions of the glorious result, and the evident inadequacy of the human agencies that have come to be relied on to the dishonor of the Holy Spirit, have first led to a despair of the result, and then to a giving up of the promise. Looking to human agencies, and to the slow progress of the kingdom of Christ in the world, our faith is easily staggered. The traveler visiting Europe, and seeing the indifference, the skepticism, the materialism, in philosophy and life, that reign in the great centers of civilization; going on to the lands made

sacred by the presence and labors of our Lord and his Apostles, and noting the superstition, degradation, and misery that everywhere meet his eye; then on to heathen climes, to witness the millions sitting in darkness, in whom all that is distinctive in man as a spiritual being seems to be perverted or crushed out, till the man is sunk lower even than the brute creation over which he tyrannizes—may well despair of the universal triumph of the gospel and of Christian culture, if it be a question of human agencies, or if Christianity be simply a system of doctrines and practices, however exalted and pure. The servant of Elisha, as he saw only himself and his master shut up in a city compassed about by the foe, might well cry out in despair, "Alas, my master! how shall we do?" Yet the prophet of God assured him, "They that be with us are more than they that be with them;" and when the Lord opened his eyes to the supernatural agencies interested in the result, behold the mountain was full of horses and chariots of fire round about. The legions of angels that would have obeyed the first signal from our Saviour's lips, are but the symbol of that infinite spiritual power in reserve for the Church, and yet to be made manifest in her glorious triumphs. The grace that is adequate to save a single soul, is adequate to

save a world. Were the ultimate triumph of the gospel a question of human means, we might well suppose a limit; but regarding it as a work of God, begun and sustained by such a vast expenditure of supernatural agencies, culminating in the incarnation and the cross, we could look for no limited result, no failure in the realization of the great purpose, even had the sublime future awakened no prophetic or apocalyptic vision.

We can conceive of no occasion for delay in its early realization, but such as results from the want of faith and consecration in the church. Among the people of his own country, our Lord did not many mighty works because of their unbelief. Here is the principle in accordance with which the divine power is held in reserve. The Holy Spirit, in his administration of the divine agencies, the new life forces secured for the redemption of the world, will have due honor and grateful recognition in all true Christian work.

There is something inexpressibly sad in our Lord's words to his disciples, after all his labors of love and instruction—"O ye of little faith!" Yet do we not give occasion for tones of still deeper sadness, by our indifference to eternal things, by our failure to grasp the situation, and to improve the wondrous opportunities of

the hour? In the injunction, "Grieve not the holy Spirit of God," the apostle has disclosed the tenderest relations between our souls and Him whose office it is to perfect us in the Christian life, and through us to establish the kingdom of Christ in the earth.

What then seem to be the conditions for the activity of the Holy Spirit in his ministrations of love and grace?

1. Faith in God, in the supernatural, in personal relations between finite souls and the Infinite Father, in the divine method of redemption, in the truths of revelation centering in the person and work of Christ,—a living faith that stands not in the wisdom of men, but in the power of God,—a faith which worketh by love.

2. Acceptance of the word of God as the necessary means of spiritual enlightenment, the incorruptible seed, which, lodged in the minds and hearts of men, may be quickened into life by the Holy Spirit. In apostolic times we have no record of the conversion of men who had no knowledge of the gospel. Faith came by hearing, and hearing by the word of God. How could they believe on Him of whom they had not heard? The great successes in the missionary field have followed careful instruction in the Word. The great work of

grace in the South Seas, in 1816, 1817, and 1818, did not occur till between two and three thousand copies of the gospels had been put in circulation, and five thousand natives had been taught to read them. The special blessing of God bestowed on the work in Ceylon, in 1821, and in succeeding years, was limited almost, if not wholly, to those most thoroughly instructed in the truth. Before the great ingathering at the Hawaiian Islands, more than thirty thousand had been taught to read, and more than ten thousand copies of the New Testament placed in their hands. It was these thousands that gathered about the missionaries, and were made willing in the day of the Spirit's power. The world's evangelization is the great duty of the Church,—the primal condition of a world's conversion by the ministration of the Spirit.

3. Another condition, already anticipated, is the humble recognition of entire dependence upon the blessing of the Holy Spirit for all proper spiritual results. It is easy to say, with the apostle, "I have planted, Apollos watered; but God gave the increase," but it is quite another thing to give this truth reality in our thoughts and lives. The Holy Spirit is honored by the faith that prepares the way for his work, and when the preparation is made, humbly looks to him for the blessing. When the hosts

of Israel and Edom were about to perish of thirst in the wilderness, in obedience to the divine command they made the valley full of ditches, and at the time of the morning sacrifice, at the hour of prayer and humble recognition of God, the water came. A perishing world waits for the water of life, but the channels in which it is to flow must be opened by the labors and sacrifices of believing souls. The faith in the Holy Spirit that prepares not for his coming, is of little worth. Prayer which is the trustful expression of a faith which worketh by love, does him honor ; and such prayer on the part of the church is felt at every mission station to be the indispensable condition of success. So may we be helpers one of another, in promoting the kingdom of God among men.

In the economy of Divine Providence, we have entered upon the last stage of the great redemptive plan. Everything seems ripening for the consummation. Great events thicken. The air is filled with rumors of coming change. The hand of God appears in the great historical movements of the time as never before, overturning and overturning in the interest of his kingdom. The barriers that have long kept the nations from the influence of Christian civilization are thrown down. The world has

become one. The opportunities for the widespread diffusion of the truth among the nations were never so ample before, and never so well improved. The highway is being cast up, the preparation made for the coming of Christ. The forces of the enemy were never more bitter and malignant. The contests about the central positions,—the person of Christ, the reality of the supernatural, the efficacy of prayer,—were never so obstinate. This, too, is a sign of the times. It is one of the critical periods in the history of the Church, like that when the children of Israel first came in sight of the promised land. Shall we have faith to go up and take possession in the name of the Lord, or shall we turn back to wander in the wilderness, and leave to another generation the glorious privilege offered to us?

The question is already raised in many minds, abroad as well as at home, Is the church to advance at its present comparatively slow rate, making its individual additions here and there from the world, or are we to look for grander manifestations of the divine power in pentecostal seasons? Of such manifestations we have had an earnest in the rapid spread of the gospel in the early centuries of the Christian era; in Europe, in the time of the Reformation, when in the short period of forty years the

principles of the gospel spread through Germany, France, Switzerland, Holland, and Great Britain; and in the great awakening of the last century, in this country and in the British Isles, when, as President Edwards remarked, "God so remarkably took the work into his own hands" that "there was as much done in a day or two as, in ordinary times, with all endeavors that men can use, and with such a blessing as men ordinarily have, in a year."

Some anticipations of the final triumph of grace—such as is intimated in the Scriptures—have been given in the instances referred to, and especially, at many points, during the last eighty years, designated by many thoughtful observers as the period of revivals. Hardly a year has passed without some remarkable manifestations of the Holy Spirit, now at one point and now at another; not limited to any one denomination of Christians, but shared largely by all, as if it were the intent of the Spirit to quicken all to new activity, and to the hope of more abundant blessings in reserve. Need we recall, in this place, the labors of Dr. Dwight, at the opening of the present century, crowned with such rich spiritual blessing to Yale College, and through this college to the whole country and the world; or the labors of his contemporaries, Alexander, Hyde, Griffin, Hal-

lock, and others whose names are precious memories in our churches? Revivals, indeed, have now become so common, so much a matter of course, as to lose their power over our hearts, and fail to quicken our faith in those spiritual forces which, though held in reserve till the times appointed, ever and anon reveal their presence and proximity.

The last year, in connection with the American Home Missionary Society alone, one hundred and ten churches and congregations reported the special presence and blessing of God in reviving his work. During the last ten years, the number of revivals thus reported has exceeded nine hundred. And that society represents but a small part of the Christian work in this country. As a result of this special favor of God, the ratio of evangelical church members to the entire population has more than doubled since the opening of the century.

Abroad, we point to the marvels of grace in the South Seas, on the west coast of Africa, in the Hawaiian Islands, among the Karens, the Nestorians, the Armenians, the Basutos, the Coles, and now in Madagascar, bringing men by thousands and tens of thousands to confess the name of Christ.

In anticipation of such results can we wonder at the enthusiasm of the prophet—"Who hath

heard such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Indeed, at every mission station of every missionary society around the globe, the very beginnings of success, and each subsequent success, are gratefully recognized as evidences of the divine blessing; and the greatest moral support of the missionary is in the thought that thousands of loving Christian hearts at home are remembering him at the throne of grace. If the successes of the missionary enterprise, so wonderfully disproportionate to the human agencies put forth, furnish the most striking evidence of the work of the Holy Spirit in modern days, and may justly help the Church to hold fast to her anchorage and faith in the supernatural, against the materialistic drift of the time, should they not also encourage her to larger faith and more earnest, more adequate efforts to secure the ultimate and speedy triumph of the gospel in all the earth?

As we note the marvelous providences of the last few years, in this country and in Europe; as we see the world thrown open to Christian influence, and the facilities afforded by the press and easy communication with all parts of the world, for the most widespread diffusion of

the truth in all lands and languages; and as we recognize the glorious proofs that the Spirit of God is moving on the hearts of his people, and blessing their efforts, inadequate as they have been and are to the opportunities presented, can we not discern the signs of the times? Does it not become all Christian hearts to renew their solemn consecration to Christ, to seek first and always the kingdom of God and his righteousness—and each disciple of our Lord to accept, as his life work, the evangelization of the world? Is not the Holy Spirit saying to the Church, in tones that can no longer be mistaken, or remain unheeded with impunity, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee."

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